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THE BOOK

OF

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OF

THE PRESBYTERIAN CHURCH

IN

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PART I.

FORM OF GOVERNMENT.

CHAPTER I.

OF THE DOCTRINE OF CHURCH GOVERNMENT.

I. The scriptural form of church government, which is that of Presbytery, is comprehended under these five heads of doctrine—viz: 1. Of the Church; 2. Of its members; 3.. Of its officers; 4. Of its courts; and 5. Of its orders.

II. The Church which the Lord Jesus Christ has erected in this world for the gathering and perfecting of the saints, is his visible kingdom of grace, and is one and the same in all ages.

III. The members of this visible Church catholic, are all those persons in every nation, together with their children, who make profession of the holy religion of Christ, and of submission to His laws.

IV. The officers of the Church, by whom all its powers are administered, are, according to the Scriptures, Ministers of the Word, Ruling Elders, and Deacons.

V. Ecclesiastical jurisdiction is not a several, but a joint power to be exercised by Presbyters in courts. These courts may have jurisdiction

over one or many churches; but they sustain such mutual relations as to realize the idea of the unity of the Church.

VI. The ordination of officers is ordinarily by a court.

VII. This scriptural doctrine of Presbytery is necessary to the perfection of the order of the visible Church, but is not essential to its existence.

CHAPTER II.

OF THE CHURCH.

Section I.— Of its King and Head.

I. Jesus Christ, upon whose shoulders the government is, whose name is called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; of the increase of whose government and peace there shall be no end; who sits upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth, even forever; having all power given unto Him in heaven and in earth by the Father, who raised Him from the dead, and set Him on His own right hand, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under His feet, and gave Him to be the Head over all things to the Church, which is His body, the fullness of Him that filleth all in all; He being ascended up far above all heavens, that He might fill all things, received gifts for His Church,

and gave all officers necessary for the edification of His Church and the perfecting of His saints.

II. Jesus, the Mediator, the sole Priest, Prophet, King, Saviour, and Head of the Church, contains in Himself, by way of eminency, all the offices in His Church, and has many of their names attributed to Him in the Scriptures. He is Apostle, Teacher, Pastor, Minister and Bishop, and the only Lawgiver in Zion. It belongs to His Majesty from His throne of glory, to rule and teach the Church, through His Word and Spirit, by the ministry of men; thus mediately exercising His own authority, and enforcing His own laws, unto the edification and establishment of his kingdom.

III. Christ, as King, has given to His Church, officers, oracles and ordinances; and especially has He ordained therein His system of doctrine, government, discipline, and worship; all which are either expressly set down in Scripture, or by good and necessary consequence may be deduced therefrom; and to which things He commands that nothing be added, and that from them naught to be taken away.

IV. Since the ascension of Jesus Christ to heaven, He is present with the Church by His Word and Spirit, and the benefits of all His offices are effectually applied by the Holy Ghost.

Section II.—The Visible Church Defined.

I. The visible Church before the law, under the law, and now under the gospel, is one and the same, and consists of all those who make profession of the true religion, together with their children.

II. This visible unity of the body of Christ, though obscured, is not destroyed by its division into different denominations of professing Christians; but all of these which maintain the Word and Sacraments in their fundamental integrity are to be recognized as true branches of the Church of Jesus Christ.

III. It is according to scriptural example that the Church should be divided into many particular churches.

Section III.— Of the Nature and Extent of Church Power.

I. The power which Christ has committed to His Church vests in the whole body, the rulers and the ruled, constituting it a spiritual commonwealth. This power, as exercised by the people, extends to the choice of those officers whom He has appointed in His Church.

II. Ecclesiastical power, which is wholly spiritual, is two fold: the officers exercise it sometimes severally, as in preaching the gospel, administering the sacraments, reproving the erring, visiting the sick, and comforting the afflicted, which is the power of order; and they exercise it sometimes jointly in Church courts, after the form of judgment, which is the power of jurisdiction.

III. The sole functions of the Church, as a kingdom and government distinct from the civil commonwealth, are to proclaim, to administer, and to enforce the law of Christ revealed in the Scriptures.

IV. The Church, with its ordinances, officers, and courts, is the agency which Christ has or-

dained for the edification and government of His people, for the propagation of the faith, and for the evangelization of the world.

V. The exercise of ecclesiastical power, whether joint or several, has the divine sanction, when in conformity with the statutes enacted by Christ, the Lawgiver, and when put forth by courts or by officers appointed thereunto in His Word.

Section IV.—Of the Particular Church.

I A particular church consists of a uumber of professing Christians, with their offspring, associated together for divine worship and godly living, agreeably to the Scriptures, and submitting to the lawful government of Christ's kingdom.

II. Its officers are the Pastor, the Ruling Elders, and the Deacons.

III. Its jurisdiction being a joint power, is lodged in the hands of the Church Session, consisting of the Pastor and Ruling Elders.

IV. To the Deacons belong the administration of the offerings for the poor and other pious uses. To them, also, may be properly committed the charge of the temporal affairs of the church.

V. The ordinances established by Christ, the Head, in His Church, are, prayer; singing praises; reading, expounding, and preaching the Word of God; administering the sacraments of baptism and the Lord's Supper; public solemn fasting and thanksgiving; catechising; making offerings for the relief of the poor, and for other pious uses; exercising discipline; and blessing the people.

VI. Churches destitute of the official ministrations of the Word, ought not therefore, to

forsake the assembling of themselves together, but should be convened by the Session on the Lord's day, and at other suitable times for prayer, praise, the reading of the Holy Scriptures, and exhortation, or the reading of a sermon of some approved minister. In like manner, Christians whose lot is cast in destitute regions ought to meet for the worship of God.

Section V.—Of the Organization of a Particular Church.

I. In the organization of a church, the first step shall be to receive testimonials on behalf of such of the applicants as are members of the Church, if there be any; and then to admit upon a profession of faith in Christ, such candidates as on examination may be found qualified.

II. These persons should, in the next place, be required to enter into covenant, by answering the following questions affirmatively, with the uplifted hand, viz: "Do you, in reliance on God for strength, solemnly promise and covenant that you will walk together as an organized church, on the principles of the faith and order of the Presbyterian Church, and that you will study the purity and harmony of the whole body?" The presiding minister shall then say: "I now pronounce and declare that you are constituted a church, according to the Word of God and the faith and order of the Presbyterian Church in the United States. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

III. Ruling Elders and Deacons are then to be elected, ordained and installed.

CHAPTER III.

OF CHURCH MEMBERS.

I. The infant seed of believers are, through the covenant and by right of birth, members of the Church. Hence they are entitled to baptism, and to the pastoral oversight, instruction, and government of the Church, with a view to their embracing Christ, and thus possessing personally all the benefits of the covenant.

II. All baptized persons are entitled to the watchful care, instruction and government of the Church, even though they are adults and have made no profession of faith in Christ.

III. Those only who have made a profession of faith in Christ are entitled to all the rights and privileges of the Church.

CHAPTER IV.

OF CHURCH OFFICERS.

Section I.— Of their General Classification.

I. Under the New Testament, our Lord at first collected His people out of different nations, and united them to the household of faith by the mission of extraordinary officers, endued with miraculous gifts, which have long since ceased.

II. The whole polity of the Church consists in doctrine, government, and distribution. And the ordinary and perpetual officers in the Church are, Teaching Elders, or Ministers of the Word, who are commissioned to preach the gospel and administer the sacraments, and also to rule; Ruling Elders, whose office is to wait on government; and Deacons, whose function is the distribution of the offerings of the faithful for pious uses.

III. No one who holds office in the Church ought to usurp authority therein, or receive any official titles of spiritual pre-eminence, except such as are employed in the Scriptures.

Section II.— Of the Minister of the Word.

I. This office is the first in the Church, both for dignity and usefulness. The person who fills it has in Scripture different titles expressive of his various duties. As he has the oversight of the flock of Christ, he is termed Bishop. As he feeds them with spiritual food, he is termed Pastor. As he serves Christ in His Church, he is termed Minister. As it is his duty to be grave and prudent, and an example to the flock, and to govern well in the house and kingdom of Christ, he is termed Presbyter or Elder. As he is the messenger of God, he is termed Angel of the Church. As he is sent to declare the will of God to sinners, and to beseech them to be reconciled to God through Christ, he is termed Ambassador. As he bears the glad tidings of salvation to the ignorant and perishing, he is termed Evangelist. As he stands to proclaim the gospel, he is termed Preacher. As he expounds the Word, and by sound doctrine both exhorts and convinces the gainsayer, he is termed Teacher. And as he dispenses the manifold grace of God, and the ordinances instituted by Christ, he is termed Steward of the mysteries of God. These titles do not indicate different grades of office, but all describe one and the same officer.

II. He that fills this office should possess a competency of human learning, and be blameless

in life, sound in the faith, and apt to teach; he should exhibit a sobriety and holiness of conversation becoming the gospel; he should rule his own house well; and should have a good report of them that are without.

III. As the Lord has given different gifts to the Ministers of the Word, and has committed to them various works to execute, the Church is authorized to call and appoint them to labour as Pastors, Teachers and Evangelists, and in such other works, as may be needful to the Church, according to the gifts in which they excel.

IV. When a minister is called to labour as a Pastor, it belongs to his office to pray for and with his flock, as the mouth of the people unto God; to feed the flock by reading, expounding and preaching the Word; to direct the congregation in singing the praises of God; to administer the sacraments; to bless the people from God; to catechise the children and youth; to visit officially the people, devoting especial attention to the poor, the sick, the afflicted, and the dying; and, with the other Elders, to exercise the joint power of government.

V. When a minister is appointed to be a teacher in a school of divinity, or to give instruction in the doctrines and duties of religion to youth assembled in a college or university, it appertains to his office to take a pastoral oversight of those committed to his charge, and be diligent in sowing the seed of the Word, and gathering the fruit thereof, as one who watches for souls.

VI. When a minister is appointed to the work of the Evangelist, he is commissioned to preach the Word and administer the sacraments in for-

eign countries, frontier settlements, or the destitute parts of the Church; and to him may be entrusted power to organize churches, and ordain Ruling Elders and Deacons therein.

VII. When a minister is called to labour through the press, or in any other like needful work, it shall be incumbent on him to make full proof of his ministry by disseminating the gospel for the edification of the Church.

Section III.— Of the Ruling Elder.

I. As there were in the Church, under the law, Elders of the people for the government thereof, so, in the gospel Church, Christ has furnished others besides the ministers of the Word, with gifts and commission to govern when called thereunto, which officers are entitled Ruling Elders.

II. These Ruling Elders do not labor in the Word and doctrine, but possess the same authority in the courts of the Church as the Ministers of the Word.

III. Those who fill this office ought to be blameless in life and sound in the faith; they should be men of wisdom and discretion; and by the holiness of their walk and conversation, should be examples to the flock.

IV. Ruling Elders, the immediate representatives of the people, are chosen by them, that, in conjunction with the Pastors or Ministers, they may exercise government and discipline, and take the oversight of the spiritual interests of the particular church, and also of the Church generally, when called thereunto. It appertains to their office, both severally and jointly, to watch

diligently over the flock committed to their charge, that no corruption of doctrine or of morals enter therein. Evils which they cannot correct by private admonition, they should bring to the notice of the Session. They should visit the people at their homes, especially the sick; they should instruct the ignorant, comfort the mourner, nourish and guard the children of the Church; and all those duties which private Christians are bound to discharge by the law of charity are especially incumbent upon them by divine vocation, and are to be discharged as official duties. They should pray with and for the people; they should be careful and diligent in seeking the fruit of the preached word among the flock; and should inform the pastor of cases of sickness, affliction, and awakening, and of all others which may need his special attention.

Section IV.—Of the Deacon.

I. The office of Deacon is set forth in the Scriptures as ordinary and perpetual in the Church.

II. The duties of this office especially relate to the care of the poor, and to the collection and distribution of the offerings of the people for pious uses, under the direction of the Session. To the Deacons, also, may be properly committed the management of the temporal affairs of the Church.

III. To this office should be chosen men of honest repute and approved piety, who are esteemed for their prudence and sound judgment, whose conversation becomes the gospel, and whose lives are exemplary; seeing that those

duties to which all Christians are called in the way of beneficence are especially incumbent on the Deacon as an officer in Christ's house.

IV. A complete account of collections and distributions, and a full record of proceedings shall be kept by the Deacons, and submitted to the Session for examination and approval at least once a year.

V. In churches where it is impossible to secure the appointment of a sufficient number of Deacons, the duties of this office devolve on the Ruling Elders.

VI. Where it shall appear needful the church Session may select and appoint godly women for the care of the sick, of prisoners, of poor widows and orphans, and in general for the relief of distress.

CHAPTER V.

OF CHURCH COURTS.

Section I.— Of the Courts in General.

I. The Church is governed by various courts, in regular gradation; which are all, nevertheless, Presbyteries, as being composed exclusively of Presbyters.

II. These courts are, Church Sessions, Presbyteries, Synods, and the General Assembly.

III. The Pastor is Moderator of the Session. The Moderator of the Presbytery, the Synod, and the General Assembly, shall be chosen at each stated meeting of these courts; and the Moderator, or in case of his absence, the last Moderator present, or, the oldest minister in at-

tendance, shall open the next meeting with a sermon, unless it be highly inconvenient, and shall hold the chair until a new Moderator be chosen.

IV. The Moderator possesses all authority necessary for the preservation of order, and for convening and adjourning the court, according to his own ruling. He may also, on any extraordinary emergency, convene the court by his circular letter before the ordinary time of meeting. And in case of the failure of the appointed meeting, he may convene the court at a suitable time and place.

V. It is the duty of the Clerk, whose continuance in office shall be during the pleasure of the court, besides recording the transactions, to preserve the records carefully, and to grant extracts from them whenever properly required. Such extracts under the hand of the Clerk, shall be evidence to any ecclesiastical court, and to every part of the Church.

VI. Every meeting of the Presbytery, Synod and General Assembly shall be opened and closed with prayer; and in closing the final meeting, a psalm or hymn may be sung, and the benediction pronounced.

VII. The expenses of Ministers and Ruling Elders, in their attendance on the courts, shall be defrayed by the bodies which they respectively represent.

Section II.—Of the Jurisdiction of Church Courts.

I. These assemblies are altogether distinct from the civil magistracy, nor have they any ju-

risdiction in political or civil affairs. They have no power to inflict temporal pains and penalties; but their authority is in all respects moral or spiritual.

II. The jurisdiction of church courts is only ministerial and declarative, and relates to the doctrines and precepts of Christ, to the order of the Church, and to the exercise of discipline. *First*, they can make no laws binding the conscience; but may frame symbols of faith, bear testimony against error in doctrine and immorality in practice, within or without the pale of the Church, and decide cases of conscience. *Secondly*, they have power to establish rules for the government, discipline, worship, and extension of the Church, which must be agreeable to the doctrines relating thereto contained in the Scriptures, the circumstantial details only, of these matters being left to the christian prudence and wisdom of church officers and courts. *Thirdly*, they possess the right of requiring obedience to the laws of Christ. Hence, they admit those qualified to sealing ordinances and to their respective offices; and they exclude the disobedient and disorderly from their offices or from sacramental privileges; but the highest censure to which their authority extends, is to cut off the contumacious and impenitent from the congregation of believers. *Moreover*, they possess all the administrative authority necessary to give effect to these powers.

III. All church courts are one in nature, constituted of the same elements, possessed inherently of the same kinds of rights and powers, and differing only as the Constitution may pro-

vide. Yet it is according to scriptural example, and needful to the purity and harmony of the whole Church, that disputed matters of doctrine and order, arising in the lower courts, should be referred to the higher courts for decision.

IV. For the orderly and efficient dispatch of ecclesiastical business, it is necessary that the sphere of action of each court should be distinctly defined. The Session exercises jurisdiction over a single church; the Presbytery over what is common to the Ministers, Sessions and churches within a prescribed district; the Synod over what belongs in common to three or more Presbyteries, and their Ministers, Sessions and churches; and the General Assembly over such matters as concern the whole Church; and the jurisdiction of these courts is limited by the express provisions of the Constitution. Every court has the right to resolve questions of doctrine and discipline seriously and reasonably proposed, and in general to maintain truth and righteousness, condemning erroneous opinions and practices which tend to the injury of the peace, purity or progress of the Church; and although each court exercises exclusive original jurisdiction over all matters specially belonging to it, the lower courts are subject to the review and control of the higher courts, in regular gradation. Hence, these courts are not separate and independent tribunals; but they have a mutual relation, and every act of jurisdiction is the act of the whole Church, performed by it through the appropriate organ.

Section III.—Of the Church Session.

I. The church Session consists of the Pastor or Pastors, if there be any, and the Ruling Elders of a church. Two Ruling Elders, if there be so many, with the Pastor, if there be one, shall be necessary to constitute a quorum.

II. In case of the absence of the Pastor, or when for prudential reasons it may appear advisable that some other Minister should preside, such Minister belonging to the same Presbytery, as the Pastor with the concurrence of the Elders may designate, shall be invited to preside in his place.

III. When a church is without a Pastor, the Moderator of the Session shall be either the Minister appointed for that purpose by the Presbytery, or one invited by the Session to preside on a particular occasion. But when it is inconvenient to procure the attendance of such a Moderator, the Session may proceed without it. In judicial cases this Moderator shall always be a member of the same Presbytery to which the church belongs.

IV. In churches where there are two or more Pastors, they shall, when present, alternately preside.

V. The church Session is charged with maintaining the spiritual government of the church, for which purpose it has power to inquire into the knowledge, principles and christian conduct of the church members under its care; to censure those found delinquent; to see that parents do not neglect to present their children for baptism; to receive members into the communion

of the Church; to grant letters of dismission to other churches, which, when given to parents, shall always include the names of their baptized children; to ordain and install Ruling Elders and Deacons on their election by the church, and to require these officers to devote themselves to their work; to examine the records of the proceedings of the Deacons; to establish and control Sabbath schools and Bible classes, with especial reference to the children of the Church; to order collections for pious uses; to take the oversight of the singing in the public worship of God; to assemble the people for worship when there is no minister; to concert the best measures for promoting the spiritual interests of the church and congregation; to observe and carry out the lawful injunctions of the higher courts; and to appoint representatives to the Presbytery and the Synod, who shall, on their return, make report of their diligence.

VI. The Session shall hold stated meetings at least quarterly. Moreover, the Pastor has power to convene the Session when he may judge it requisite; and he shall always convene it when requested to do so by any two of the Ruling Elders; and when there is no Pastor, it may be convened by two Ruling Elders. The Session shall, also, convene when directed so to do by the Presbytery.

VII. Every Session shall keep a fair record of its proceedings, which record shall be at least once in every year submitted to the inspection of the Presbytery.

VIII. Every Session should keep a fair record of baptisms, of those admitted to the Lord's

table, of non-communicating members, and of the deaths and dismissions of church members.

IX. Meetings of the Session should ordinarily be opened and closed with prayer.

Section IV.—Of the Presbytery.

I. The Presbytery consists of all the Ministers and one Ruling Elder from each church within a certain district.

II. Every Ruling Elder not known to the Presbytery shall produce a certificate of his regular appointment from the Session of the church which he represents.

III. Any three Ministers belonging to the Presbytery, together with at least one Ruling Elder, being met at the time and place appointed, shall be a quorum competent to proceed to business.

IV. Ministers seeking admission to a Presbytery shall be examined on experimental religion, and also touching their views in theology and church government. If applicants come from other denominations, the Presbytery shall also require them to answer in the affirmative the questions put to candidates at their ordination.

V. The Presbytery shall cause to be transcribed in some convenient part of the book of records, the obligations required of Ministers at their ordination, which shall be subscribed by all admitted to membership, in the following form, viz: "I, A. B., do *ex animo* receive and subscribe the above obligation as a just and true exhibition of my faith and principles, and do resolve and promise to exercise my ministry in conformity thereunto."

VI. The Presbytery has power to receive and issue appeals, complaints and references brought before it in an orderly manner; to examine and license candidates for the holy ministry; to receive, dismiss, ordain, install, remove and judge Ministers; to review the records of church Sessions, redress whatever they may have done contrary to order, and take effectual care that they observe the Constitution of the Church; to establish the pastoral relation, and to dissolve it at the request of one or both of the parties, or where the interests of religion imperatively demand it; to set apart Evangelists to their proper work; to require Ministers to devote themselves diligently to their sacred calling and to censure the delinquent; to see that the lawful injunctions of the higher courts are obeyed; to condemn erroneous opinions which injure the purity or peace of the Church; to visit churches for the purpose of inquiring into and redressing the evils that may have arisen in them; to unite or divide churches, at the request of the members thereof; to form and receive new churches; to take special oversight of vacant churches; to concert measures for the enlargement of the Church within its bounds; in general, to order whatever pertains to the spiritual welfare of the churches under its care; to appoint commissioners to the General Assembly; and, finally, to propose to the Synod or to the Assembly such measures as may be of common advantage to the Church at large.

VII. The Presbytery shall keep a full and fair record of its proceedings, and shall send it up to the Synod annually for review. It

shall report to the Synod and the General Assembly every year the condition and progress of religion within its bounds during the year; and all the important changes which may have taken place, such as the licensures, the ordinations, the receiving or dismissing of members, the removal of members by death, the union and the division of churches, and the formation of new ones.

VIII. The Presbytery shall meet at least twice a year on its own adjournment; and when any emergency shall require a meeting sooner than the time to which it stands adjourned, the Moderator, or, in case of his absence, death, or inability to act, the Stated Clerk shall, with the concurrence, or at the request of two Ministers and two Ruling Elders of different churches, call a special meeting. For this purpose he shall give notice, specifying the particular business of the intended meeting, to every Minister belonging to the Presbytery, and to the Session of every vacant church, in due time previous to the meeting, which shall not be less than ten days. And nothing shall be transacted at such special meeting besdes the parti cular business for which the court has been thus convened.

IX. Ministers, in good standing in other Presbyteries, or in any ecclesiastical body with which this Church has established correspondence, being present at any meeting of the Presbytery, may be invited to sit and deliberate as corresponding members. Also Ministers of like standing in other Evangelical Churches, may be invited to sit as visiting brethren. In all

these cases it is proper for the Moderator to introduce these Ministers to the Presbytery, and give them the right hand of fellowship.

Section V.—Of the Synod.

I. The Synod consists of all the Ministers and one Ruling Elder from each church, in a district comprising at least three Presbyteries. The qualifications for membership in the Synod and the Presbytery are the same.

II. The Synod shall meet at least once in each year, and any seven Ministers belonging to it, who shall convene at the time and place of meeting, with at least three Ruling Elders, shall be a quorum; Provided not more than three of the said Ministers belong to one Presbytery.

III. The same rule as to corresponding members, which is laid down with respect to the Presbytery, shall apply to the Synod.

IV. The Synod has power to receive and issue all appeals, complaints, and references, regularly brought up from the Presbyteries; to review the records of the Presbyteries, and redress whatever they may have done contrary to order; to take effectual care that they observe the Constitution of the Church, and that they obey the lawful injunctions of the higher courts; to erect new Presbyteries, and unite or divide those which were before erected; to appoint Ministers to such work, proper to their office, as may fall under its own particular jurisdiction; in general, to take such order with respect to the Presbyteries, Sessions and Churches under its care as may be in conformity with the Word of God and the established rules, and may tend to promote the edification of the Church, to con-

cert measures for promoting the prosperity and enlargement of the Church within its bounds; and, finally, to propose to the General Assembly such measures as may be of common advantage to the whole Church.

V. It shall be the duty of the Synod to keep full and fair records of its proceedings, to submit them annually to the inspection of the General Assembly, and to report to it the number of its Presbyteries, and of the members thereof, and in general, all important changes which may have occurred within its bounds during the year.

Section VI.—Of the General Assembly.

I. The General Assembly is the highest court of this Church, and represents in one body all the churches thereof. It bears the title of THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES, and constitutes the bond of union, peace and correspondence among all its congregations and courts.

II. The General Assembly shall meet at least annually, and shall consist of commissioners from the Presbyteries in the following proportion, viz: Every Presbytery shall be entitled to send one Minister and one Ruling Elder; but if it consists of more than twenty-four ministerial members, it shall send an additional Minister and Ruling Elder.

III. Each Commissioner, before his name shall be enrolled as a member of the Assembly, shall produce from his Presbytery a commission under the hand of the Moderator and Clerk in the following or like form, viz:

"The Presbytery of , being met at on the day of , doth

hereby appoint A. B., Minister [or Ruling Elder, as the case may be], and in case of his absence, then C. D., Minister [or Ruling Elder, as the case may be], to be a Commissioner on behalf of this Presbytery to the next General Assembly of the Presbyterian Church in the United States, to meet at , on the day of A. D., or wherever and whenever the said Assembly may happen to sit; to consult, vote, and determine on all things that may come before that body, according to the principles and Constitution of this Church and the Word of God. And of his diligence herein he is to render an account at his return.

"*Signed by order of the Presbytery.*

"[C. D.] *Clerk.* [A. B.] *Moderator.*"

IV. Any eighteen of these commissioners, of whom one-half shall be Ministers, and at least five shall be Ruling Elders, being met on the day and at the place appointed, shall be a quorum for the transaction of business.

V. The General Assembly shall have power to receive and issue all appeals, references and complaints regularly brought before it from the inferior courts; to bear testimony against error in doctrine and immorality in practice, injuriously affecting the Church; to decide in all controversies respecting doctrine and discipline; to give its advice and instruction, in conformity with the Constitution, in all cases submitted to it; to review the records of the Synods; to take care that the inferior courts observe the Constitution; to redress whatever they may have done contrary to order; to concert measures for promot-

ing the prosperity and enlargement of the Church; to erect new Synods; to institute and superintend the agencies necessary in the general work of evangelization; to appoint Ministers to such labors as fall under its jurisdiction; to suppress schismatical contentions and disputations, according to the rules provided therefor; to receive under its jurisdiction, with the consent of a majority of the Presbyteries, other ecclesiastical bodies whose organization is conformed to the doctrine and order of this Church; to authorize Synods and Presbyteries to exercise similar power in receiving bodies suited to become constituents of those courts, and lying within their geographical bounds respectively; to superintend the affairs of the whole Church; to correspond with other Churches; and in general to recommend measures for the promotion of charity, truth and holiness through all the churches under its care.

VI. The whole business of the Assembly being finished, and the vote taken for dissolving the present Assembly, the Moderator shall say from the chair: "By virtue of the authority delegated to me by the Church, let this General Assembly be dissolved, and I do hereby dissolve it, and require another General Assembly, chosen in the same manner, to meet at on the day of A. D.," after which he shall pray and return thanks, and pronounce on those present the apostolic benediction.

Section VII.— Of Ecclesiastical Commissions.

I. Commissions differ from ordinary committees, in this, that while the committee is appointed simply to examine, consider, and report,

the commission is authorized to deliberate upon and conclude the business submitted to it, subject, however, to the review of the court appointing it. To this end, full records of its proceedings shall be submitted to the court appointing it, which, if approved, may be entered on the minutes of that Court.

II. The taking of testimony in judicial cases, the ordination of Ministers, the installation of Ministers, the visitation of portions of the Church affected with disorder, and the organization of new churches, may be executed by commission. The commission for the ordination of a Minister shall always consist of a quorum of the Court, but the Presbytery itself shall conduct the previous examinations.

III. The Synod and the General Assembly may, with the consent of parties, commit any case of trial coming before them on appeal to the judgment of a commission, composed of others than members of the Court from which the appeal shall come up. The commission of a Synod shall consist of not less than fifteen, of whom seven shall be Ruling Elders; the commission of the Assembly of not less than twenty-seven, of whom thirteen shall be Ruling Elders. In each case, two-thirds of the commissioners shall be a quorum to attend to business. The commission shall try the cause in the manner prescribed by the Rules of Discipline; and in rendering judgment, shall make a full statement of the case, which shall be submitted to the Court for its action as its judgment in the cause.

IV. The General Assembly shall have power

to commit the various interests pertaining to the general work of evangelization to one or more commissions.

CHAPTER VI.

OF CHURCH ORDERS.

Section I.— Of the Doctrine of Vocation.

I. Ordinary vocation to office in the Church is the calling of God by the Spirit, through the inward testimony of a good conscience, the manifest approbation of God's people, and the concurring judgment of the lawful Court of Christ's house according to His Word.

II. Since the government of the Church is representative, the right of the election of their officers by God's people, either immediately by their own sufferages, or mediately through Church Courts composed of their chosen representatives, is indefeasible. Nor can any man be placed over a church, in any office, without the election, or at least the consent of that church.

III. Upon those whom God calls to bear office in His Church He bestows suitable gifts for the discharge of their various duties. Wherefore every candidate for office is to be approved by the Court by which he is to be ordained. And it is indispensable that, besides possessing the necessary gifts and abilities, natural and acquired, every one admitted to an office should be sound in the faith, and that his life and conversation be according to godliness.

Section II.— Of the Doctrine of Ordination.

I. Those who have been lawfully called are to be inducted into their respective offices by the ordination of a Court.

II. Ordination is the authoritative admission of one duly called to an office in the Church of God, accompanied with prayer and the imposition of hands, to which it is proper to add the giving of the right hand of fellowship.

III. As every ecclesiastical office, according to the Scriptures, is a special charge, no man shall be ordained unless it be to the performance of a definite work.

Section III.— Of the Election of Church Officers.

I. Every church shall elect persons to the offices of Pastor, Ruling Elder and Deacon in the following manner, viz: Public notice shall previously be given by the Session that the church is to convene at the usual place of public worship for such purpose; and it shall always be the duty of the Session to convene them when requested by a majority of the persons entitled to vote.

II. It is important that in all these elections a Minister should preside; but if the Session find it impracticable, without hurtful delay, to procure the attendance of a Minister, the election may nevertheless be held.

III. The voters being convened, the Moderator shall put the question to them whether they are ready to proceed to the election. If they declare themselves ready, the Moderator shall call for nominations, after which the election shall immediately proceed, unless the electors prefer to postpone it to a subsequent day; or the election may proceed by ballot without nominations. But in every case a majority of all the voters present shall be required to elect.

IV. All communicating members in good and regular standing, but no others, are entitled to vote in the election of church officers in the churches to which they are respectively attached; and when a majority of the electors cast their votes for a person for either of these offices, he shall be considered elected.

V. On the election of a Pastor, if it appear that a large minority of the voters are averse from the candidate who has a majority of votes, and cannot be induced to concur in the call, the Moderator shall endeavor to dissuade the majority from prosecuting it further; but if the electors be nearly or quite unanimous, or if the majority shall insist upon their right to call a Pastor, the Moderator in that case shall proceed to draw a call in due form, and to have it subscribed by them, certifying at the same time in writing the number and circumstances of those who do not concur in the call, all of which proceedings shall be laid before the Presbytery together with the call.

VI. The call shall be in the following or like form, viz:

The church of , being, on sufficient grounds well satisfied of the ministerial qualifications of you and having good hopes from our past experience (or knowledge) of your labors, that your ministrations in the gospel will be profitable to our spiritual interests do earnestly call you to undertake the pastoral office in said congregation, promising you, in the discharge of your duty, all proper support, encouragement and obedience in the Lord. And that you may be

free from worldly cares and avocations, we hereby promise and oblige ourselves to pay you the sum of in regular monthly (or quarterly, or half-yearly, or yearly) payments, during the time of your being and continuing the regular Pastor of this church.

In testimony whereof we have respectively subscribed our names this day of A. D.

Attested by A. B., Moderator of the Meeting.

VII. But if any church shall choose to subscribe its call by the Ruling Elders and Deacons, or by a committee, it shall be at liberty to do so. But it shall, in such case, be fully certified to the Presbytery by the Minister, or other person who presided, that the persons signing have been appointed for that purpose by a public vote of the church; and that the call has been, in all other respects, prepared as above directed.

VIII. One or more commissioners shall be appointed to present, and prosecute the call before the Presbytery.

IX. If the call be to a Minister or probationer of another Presbytery, the commissioners appointed to prosecute the call shall produce an attested certificate from their own Presbytery that it has been laid before that body and found in order, and that permission has been granted them to prosecute it before the Presbytery to which he belongs.

Section IV.—Of the Ordination and Installation of Ruling Elders and Deacons, and of the Dissolution of their Official Relations.

I. When any person has been elected to either of these offices, if the way be clear, and

he declare his purpose to accept, the Session shall appoint a day for his ordination.

II. The day having arrived, and the Session being convened in the presence of the church, a sermon shall be preached if convenient, after which the presiding Minister shall state in a concise manner the warrant and nature of the office of Ruling Elder, or Deacon, together with the character proper to be sustained, and the duties to be fulfilled. Having done this, he shall propose to the candidate, in the presence of the church, the following questions, viz:

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?

2. Do you sincerely receive and adopt the Confession of Faith and the Catechisms of this Church, as containing the system of doctrine taught in the Holy Scriptures?

3. Do you approve of the government and discipline of the Presbyterian Church in the United States?

4. Do you accept the office of Ruling Elder (or Deacon, as the case may be) in this church, and promise faithfully to perform all the duties thereof?

5. Do you promise to study the peace, unity, edification and purity of the Church?

The Ruling Elder or Deacon elect having answered in the affirmative, the Minister shall address to the members of the church the following question, viz:

Do you the members of this church, acknowledge and receive this brother as a Ruling Elder (or Deacon), and do you promise to yield

him all that honor, encouragement and obedience in the Lord, to which his office, according to the Word of God and the Constitution of this church entitles him?

The members of the church having answered this question in the affirmative, by holding up their right hands, the Minister shall proceed to set apart the candidate, with prayer and the laying on of the hands of the Session, to the office of Ruling Elder (or Deacon as the case may be). Prayer being ended, the members of the Session (and the Deacons, if the case be that of a Deacon) shall take the newly ordained officer by the hand, saying, in words to this effect: "We give you the right hand of fellowship to take part in this office with us." The Minister shall then say: "I now pronounce and declare that A. B. has been regularly elected, ordained and installed a Ruling Elder (or Deacon) in this church, agreeably to the Word of God, and according to the Constitution of the Presbyterian Church in the United States; and that as such he is entitled to all encouragement, honor, and obedience in the Lord: In the name of the Father, and of the Son, and of the Holy Ghost. Amen." After which he shall give to the Ruling Elder (or Deacon) and to the church, an exhortation suited to the occasion.

III. The offices of Ruling Elder and Deacan are perpetual; nor can they be laid aside at pleasure; nor can any person be degraded from either office but by deposition after regular trial. Yet a Ruling Elder or Deacon may, though chargeable with neither heresy nor immorality, become unacceptable in his official character to

a majority of the church which he serves. In such a case, it is competent for the Session, upon application, either from the officer or from the church, to dissolve the relation. But no such application from either party shall be granted without affording to the other party full opportunity for stating objections.*

IV. When a Ruling Elder or Deacon removes permanently beyond the bounds of the church which he serves, his official relation shall be thereby dissolved, and the Session shall record the fact.

V. When a Ruling Elder or Deacon who has been released from his official relation, is again elected to his office in the same or another church, he shall be installed after the above form, with the omission of ordination.

Section V.—Of the Ordination of Ministers, and the Formation and Dissolution of the Pastoral Relation.

I. No Minister or probationer shall receive a call from a church but by the permission of his Presbytery. When a call has been presented to the Presbytery, if found in order, and the Presbytery deem it for the good of the Church, they shall place it in the hands of the person to whom it is addressed.

II. When a call for the pastoral services of a probationer has been accepted by him, the Presbytery shall take immediate steps for his ordination.

III. Trials for ordination, especially in a different Presbytery from that in which the candi-

*See Rules of Discipline, Ch. VIII, § X.

date was licensed, shall consist of a careful examination as to his acquaintance with experimental religion; as to his knowledge of philosophy, theology, ecclesiastical history, the Greek and Hebrew languages, and such other branches of learning as to the Presbytery shall appear requisite; and as to his knowledge of the doctrine of the sacraments, and the principles and rules of the government and discipline of the Church. He shall further be required to preach, a sermon before the Presbytery. The Presbytery being fully satisfied of his qualifications for the sacred office, shall appoint a day for his ordination, which ought, if practicable, to be in that church of which he is to be the pastor.

IV. The day appointed for the ordination having come, and the Presbytery being convened, a member of the Presbytery, previously appointed to that duty, shall preach a sermon adapted to the occasion. The same, or another member appointed to preside, shall afterwards briefly recite from the pulpit the proceedings of the Presbytery preparatory to the ordination; he shall point out the nature and importance of the ordinance, and endeavour to impress the audience with a proper sense of the solemnity of the transaction.

Then addressing himself to the candidate, he shall propose to him the following questions, viz:

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?

2. Do you sincerely receive and adopt the Confession of Faith and the Catechisms of this

Church, as containing the system of doctrine taught in the Holy Scriptures?

3. Do you approve of the government and discipline of the Presbyterian Church in the United States?

4 Do you promise subjection to your brtehren in the Lord?

5. Have you been induced, as far as you know your own heart, to seek the office of the holy ministry from love to God and a sincere desire to promote His glory in the gospel of His Son?

6. Do you promise to be zealous and faithful in maintaining the truths of the gospel and the purity and peace of the Church, whatever persecution or opposition may arise unto you on that account?

7. Do you engage to be faithful and diligent in the exercise of all your duties as a Christian and a Minister of the gospel, whether personal or relative, private or public; and to endeavour by the grace of God to adorn the profession of the gospel in your conversation, and to walk with exemplary piety before the flock of which God shall make you overseer?

8. Are you now willing to take the charge of this church, agreeably to your declaration at accepting their call? And do you, relying upon God for strength, promise to discharge to it the duties of a Pastor?

V. The candidate having answered these questions in the affirmative, the presiding Minister shall propose to the church the following questions:

1. Do you, the people of this congregation, continue to profess your readiness to receive , whom you have called to be your Pastor?

2. Do you promise to receive the word of truth from his mouth with meekness and love, and to submit to him in the due exercise of discipline?

3. Do you promise to encourage him in his labours, and to assist his endeavours for your instruction and spiritual edification?

4. And do you engage to continue to him while he is your Pastor that competent worldly maintenance which you have promised, and to furnish him with whatever you may see needful for the honour of religion and for his comfort among you?

VI. The people having answered these questions in the affirmative, by holding up their right hands, the candidate shall kneel, and the presiding Minister shall, with prayer and the laying on of the hands of the Presbytery, according to the apostolic example, solemnly set him apart to the holy office of the gospel ministry. Prayer being ended, he shall rise from his knees; and the Minister who presides shall first, and afterward all the members of the Presbytery in their order, take him by the right hand, saying, in words to this effect: "We give you the right hand of fellowship, to take part in this ministry with us." The Moderator shall then say: "I now pronounce and declare that A. B. has been regularly elected, ordained and installed Pastor of this congregation, agreeably to the Word of God and according to the Constitution of the

Presbyterian Church in the United States; and that as such he is entitled to all support, encouragement, honour, and obedience in the Lord. In the name of the Father, and of the Son, and of the Holy Ghost. Amen." After which the Minister presiding, or some other appointed for the purpose, shall give a solemn charge to the Pastor, and to the congregation, to persevere in the discharge of their reciprocal duties; and then by prayer recommend them both to the grace of God and His holy keeping; and finally, after singing a psalm or hymn, shall dismiss the congregation with the usual blessing. And the Presbytery shall duly record the transaction.

VII. After the installation, the heads of families of the congregation then present, or at least the Ruling Elders and Deacons, should come forward to their Pastor, and give him their right hand, in token of cordial reception and affectionate regard.

VIII. In the *ordination* of probationers as Evangelists, the eighth of the preceding questions shall be omitted, and the following sbustituted for it, viz:

Do you now undertake the work of an Evangelist, and do you promise, in reliance on God for strength, to be faithful in the discharge of all the duties incumbent on you as a Minister of the Gospel of the Lord Jesus Christ?

IX. No Presbytery shall ordain any probationer to the office of the gospel ministry, with reference to his labouring within the bounds of another Presbytery, but shall furnish him with the necessary testimonials, and require him to repair to the Presbytery within whose bounds he

expects to labour, that he may submit himself to its authority, according to the Constitution of the Church.

X. In the installation of an ordained Minister, the following questions are to be substituted for those addressed to a candidate for ordination, viz:

1. Are you now willing to take charge of this congregation as their Pastor, agreeably to your declaration at accepting its call?

2. Do you conscientiously believe and declare, as far as you know your own heart, that, in taking upon you this charge, you are influenced by a sincere desire to promote the glory of God and the good of the Church?

3. Do you solemnly promise, that, by the assistance of the grace of God, you will endeavour faithfully to discharge all the duties of a Pastor to this congregation, and will be careful to maintain a deportment in all respects becoming a minister of the gospel of Christ, agreeably to your ordination engagements?

XI. A congregation desiring to call a Pastor from his charge, shall, by its commissioners, represent to the Presbytery the ground on which it pleads his removal. The Presbytery having heard all the parties, may, upon viewing the whole case, either recommend them to desist from prosecuting the call, or may order it to be delivered to the Minister to whom it is addressed, with or without advice; or may decline to place the call in his hands, as it shall appear most for the peace and edification of the Church at large; or it may refer the whole matter to the next Synod for advice and direction; and no Pastor

shall be translated without his own consent. If the parties are not ready to have the matter issued at the meeting then in progress, a written citation shall be given the Minister and his church to appear before the Presbytery at its next meeting, which citation shall be read from the pulpit on the Sabbath after sermon, at least two Sabbaths before the intended meeting.

XII. If the congregation, or other field of labour, to which a Minister or probationer is called, be under the jurisdiction of a different Presbytery, on his acceptance of a call he shall be furnished with the proper testimonials, and required to repair immediately to that Presbytery, in order that he may be regularly inducted into his office, according to the preceding directions.

XIII. When any Minister shall tender the resignation of his pastoral charge to his Presbytery the Presbytery shall cite the church, as in the preceding directions, to appear by its commissioners at the next meeting, to show cause, if any it has, why the Presbytery should not accept the resignation. If the church fail to appear, or if its reasons for retaining its Pastor be deemed insufficient, his resignation shall be accepted, and the pastoral relation dissolved. If any church desires to be relieved of its Pastor, a similar process shall be observed. But whether the Minister or the church initiate proceedings for a dissolution of the relation, there shall always be a meeting of the church, called and conducted precisely in the same manner as when the call of a Pastor is to be made out.

Section VI.— Of the Licensure of Probationers for the Gospel Ministry.

I. Presbyteries shall license probationers to preach the gospel, in order that, after sufficiently trying their gifts, and receiving from the church a good report, they may, in due time, ordain them to the sacred office.

II. The trials of a candidate for licensure shall ordinarily be had by the Presbytery having jurisdiction of the church of which he is a member; but should any one find it more convenient to put himself under the care of a Presbytery at a distance from that to which he most naturally belongs, he may be received by the said Presbytery on his producing testimonials, either from the Presbytery within the bounds of which he has usually resided, or from any two Ministers of that Presbytery in good standing, of his exemplary piety and other requisite qualifications.

III. Candidates applying to the Presbytery to be licensed to preach the gospel, shall produce satisfactory testimonials of their good moral character, and of their being communicating members of the Church, in regular standing. And the Presbytery shall examine them respecting their experimental acquaintance with religion, and the motives which influence them to desire the sacred office. This examination shall be close and particular, and shall ordinarily be conducted in the presence of the Presbytery only. And it is recommended that the candidate be also required to produce a diploma of Bachelor or Master of Arts from

some college or university; or at least authentic testimonials of his having gone through a regular course of learning.

IV. The Presbytery shall try each candidate as to his knowledge of the Latin language and the original languages of the Holy Scriptures. It shall also examine him on mental philosophy, logic and rhetoric; on ethics; on the natural and exact sciences; on theology, natural and revealed; and on ecclesiastical history, the sacraments, and church government. Moreover, the Presbytery shall require of him—

1. A discussion in Latin of a *thesis* on some common head in divinity.

2. An *exegesis* or *critical exercise*, in which the candidate shall give a specimen of his taste and judgment in sacred criticism; presenting an explication of the original text, stating its connection, illustrating its force and beauties, removing its difficulties, and solving any important questions which it may present.

3. A *lecture* or exposition of several verses of Scripture.

4. A *sermon.*

V. These or other similar exercises, at the discretion of the Presbytery, shall be exhibited until it shall have obtained satisfaction as to the candidate's piety, learning and aptness to teach in the Church.

VI. No candidate, except in extraordinary cases, shall be licensed, unless he shall have completed the usual course of academical studies, and shall also have studied divinity at least two years under some approved teacher of theology; and whenever any Presbytery shall see

reason to depart from this rule, it shall always make a record of the fact upon its minutes, with the reasons therefor.

VII. If the Presbytery be satisfied with his trials, it shall then proceed to license him in the following manner: the Moderator shall propose to him the following questions, viz:

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?

2. Do you sincerely receive and adopt the Confession of Faith and the Catechisms of this Church, as containing the system of doctrine taught in the Holy Scriptures?

3. Do you promise to study the peace, unity, and purity of the Church?

4. Do you promise to submit yourself, in the Lord, to the government of this Presbytery, or any other into the bounds of which you may be called?

VIII. The candidate having answered these questions in the affirmative, and the Moderator having offered up a prayer suitable to the occasion, he shall address the candidate to the following purpose: "In the name of the Lord Jesus Christ, and by that authority which He has given to the Church for its edification, we do license you to preach the gospel as a probationer for the holy ministry, wherever God in His providence may call you; and for this purpose may the blessing of God rest upon you, and the Spirit of Christ fill your heart. Amen." And record shall be made of the licensure in the following or like form, viz:

At , the day of , the Presbytery of having received testimonials in favour of , of his having gone through a regular course of literature, of his good moral character, and of his being in the communion of the Church, proceeded to take the usual parts of trial for his licensure. And he having given satisfaction as to his accomplishments in literature, as to his experimental acquaintance with religion, and as to his proficiency in divinity and other studies, the Presbytery did, and hereby does, express its approbation of all these parts of trial. And he having adopted the Confession of Faith and the Catechisms of this Church, and satisfactorily answered the questions appointed to be put to candidates to be licensed, the Presbytery did, and hereby does, license him, the said to preach the gospel of Christ, as a probationer for the holy ministry, within the bounds of this Presbytery, or wherever else he shall be orderly called.

IX. When any candidate for licensure shall have occasion, while his trials are going on, to remove from the bounds of his own Presbytery into those of another, it shall be considered regular for the latter Presbytery, on his producing proper testimonials from the former, to take up his trials at the point at which they were left, and conduct them to a conclusion in the same manner as if they had been commenced by itself.

X. In like manner, when any probationer, after licensure, shall by the permission of his Presbytery, remove beyond its limits, an extract

of the record of his licensure, and a presbyterial recommendation, signed by the Clerk, shall be his testimonials to the Presbytery under whose care he shall come.

XI. Presbyteries should require probationers to devote themselves diligently to the trial of their gifts; and no one should be ordained to the work of the gospel ministry until he has given evidence of his ability to edify the Church.

XII. When a probationer shall have been preaching for a considerable time, and his services do not appear to be edifying to the Church, the Presbytery may, if it thinks proper, recall his license; and it shall be its duty to do so whenever the probationer shall without necessity devote himself to such pursuits as interfere with a full trial of his gifts, according to his license.

CHAPTER VII.

OF THE CONSTITUTION OF THIS CHURCH.

I. The Constitution of the Presbyterian Church in the United States consists of its doctrinal symbols, embraced in the Confession of Faith, and the Larger and Shorter Catechisms, together with the Book of Church Order, which comprises the Form of Government, the Rules of Discipline, and the Directory of Worship.

II. The Book of Church Order may be amended on the recommendation of one General Assembly, when a majority of the Presbyteries advise and consent thereunto, and a succeeding General Assembly shall enact the same.

PART II.

THE RULES OF DISCIPLINE.

CHAPTER I.

ON DISCIPLINE—ITS NATURE, SUBJECTS, AND ENDS.

I. Discipline is the exercise of that authority, and the application of that system of laws which the Lord Jesus Christ has appointed in His Church. The term has two senses, the one referring to the whole government, inspection, training, guardianship, and control, which the Church maintains over its members, its officers, and its Courts; the other a restricted and technical sense, signifying judicial prosecution.

II. In the one sense, all baptized persons, being members of the Church, are subject to its discipline, and entitled to the benefits thereof; but in the other, it refers only to those who have made a profession of their faith in Christ.

III. The ends of discipline, as it involves judicial prosecution, are the rebuke of offences, the removal of scandal, the vindication of the honour of Christ, the promotion of the purity and general edification of the Church, and the spiritual good of offenders themselves.

IV. The power which Christ has given to the rulers of His Church is for edification, and not for destruction; it is a dispensation of mercy,

and not of wrath. As in the preaching of the word the wicked are doctrinally separated from the good, so by discipline the Church authoritatively separates between the holy and the profane. In this it acts the part of a tender mother, correcting her children for their good, that every one of them may be presented faultless in the day of the Lord Jesus.

CHAPTER II.

OF THE DISCIPLINE OF NON-COMMUNICATING MEMBERS.

I. The oversight of the children of the Church is committed by God primarily to believing parents, who are responsible to the Church for the faithful discharge of this duty. The responsibility of parents continues during the minority of their children, and extends to all such conduct contrary to the purity and sobriety of the gospel as parents may and ought to restrain and control.

II. The Church should make special provision for the instruction of its youth in the doctrines of the Bible as set forth in the Catechisms. Hence, Church Sessions ought to establish, under their own authority, Bible classes and Sabbath schools for this object, or to adopt such other methods as shall secure the same end.

III. When the children of the Church arrive at years of discretion, they are bound to discharge all the duties of church members. If they give evidence of saving faith in Christ, together with a correct walk and conversation, they should be informed that it is their privilege

and duty to make a profession of faith in Christ, and to come to His table. If they exhibit a wayward disposition, and associate themselves with the profane, the Church should still cherish them in faith, and ought to use all such means as the Word of God warrants and the Christian prudence of church officers shall dictate, for reclaiming them and bringing them to appreciate their covenant privileges, and to discharge their covenant obligations.

IV. Those adult non-communicating members who submit with meekness and gratitude to the government and instruction of the Church, are entitled to special attention. Their rights under the covenant should be frequently and fully explained and their duties enforced on their consciences; they should be warned of the sin and danger of neglecting their covenant obligations, and urged by the mercies of Christ to come up to their full discharge.

V. All non-communicating members shall be deemed under the care of the church to which their parents belong, if they live under the parental roof and are minors; or otherwise, under that of the church where they reside, or with which they ordinarily worship.

CHAPTER III.

OF OFFENCES.

I. An offence, the proper object of judicial process, is anything in the principles or practice of a church member professing faith in Christ, which is contray to the Word of God. The Confession of Faith and the Larger and Shorter Catechisms of the Westminister Assembly,

together with the formularies of government, discipline, and worship, are accepted by the Presbyterian Church in the United States as standard expositions of the teachings of Scripture in relation to both faith and practice. Nothing, therefore, ought to be considered by any court as an offence, or admitted as a matter of accusation, which cannot be proved to be such from Scripture, as interpreted in these standards.

II. Offences are either personal or general, private or public; but all of them being sins against God, are, therefore grounds of discipline.

III. Personal offences are violations of the Divine law, considered in the special relation of wrongs or injuries to particular individuals. General offences are heresies or immoralities having no such relation, or considered apart from it.

IV. Private offences are those which are known only to a few persons. Public offences are those which are notorious.

CHAPTER IV.

OF CHURCH CENSURES.

I. The censures which may be inflicted by church courts are, admonition, suspension, excommunication, and deposition. When a lower censure fails to reclaim the delinquent, it may become the duty of the court to proceed to the infliction of a higher censure.

II. Admonition is the formal reproof of an offender by a church court, warning him of

his guilt and danger, and exhorting him to be more circumspect and watchful in the future.

III. Suspension, with respect to church members, is their temporary exclusion from sealing ordinances; with respect to church officers, it is their temporary exclusion from the exercise of their office. It may be either definite or indefinite as to its duration. Definite suspension is administered when the credit of religion, the honour of Christ, and the good of the delinquent demand it, even though he may have given satisfaction to the court. Indefinite suspension is the exclusion of an offender from sealing ordinances, or from his office, until he exhibit signs of repentance, or until, by his conduct, the necessity of the highest censure be made manifest.

IV. Excommunication is the excision of an offender from the communion of the Church. This censure is to be inflicted only on account of gross crime or heresy, when the offender shows himself incorrigible and contumacious. The design of this censure is to operate on the offender as a means of reclaiming him, to deliver the Church from the scandal of his offence, and to inspire all with fear by the example of his discipline.

V. Deposition is the degradation of an officer from his office, and may or may not be accompanied with the infliction of other censure.

CHAPTER V.

OF THE PARTIES IN CASES OF PROCESS.

I. Original jurisdiction in relation to Ministers of the Gospel pertains exclusively to the

Presbytery, and in relation to other church members to the Session.

II. It is the duty of all church Sessions and Presbyteries to exercise care over those subject to their authority; and they shall, with due diligence and great discretion, demand from such persons satisfactory explanations concerning reports affecting their Christian character. This duty is more imperative when those who deem themselves aggrieved by injurious reports shall ask an investigation. If such investigation, however originating, should result in raising a strong presumption of the guilt of the party involved, the court shall institute process, and shall appoint a prosecutor to prepare the indictment, and to conduct the case. This prosecutor shall be a member of the court, except that, in a case before the Session, he may be any communicating member of the same congregation with the accused.

III. The original and only parties in a case of process are the accuser and the accused. The accuser is always the Presbyterian Church in the United States, whose honour and purity are to be maintained. The prosecutor, whether voluntary or appointed, is always the representative of the Church, and as such has all its rights in the case, In appellate courts the parties are known as appellant and appellee.

IV. Every indictment shall begin: "In the name of the Presbyterian Church in the United States," and shall conclude, "against the peace, unity and purity of the Church, and the honour and majesty of the Lord Jesus Christ as the King and Head thereof." In every case the

Church is the injured and accusing party, *versus* the accused.

V. An injured party shall not become a prosecutor of personal offences without having previously tried the means of reconciliation, and of reclaiming the offender, required by Christ: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." Matt. xviii: 15, 16. A church court, however, may judicially investigate personal offences as if general, when the interests of religion seem to demand it. So, also, those to whom private offences are known cannot become prosecutors, without having previously endeavoured to remove the scandal by private means.

VI. When the offence is general, the cause may be conducted either by any person appearing as prosecutor, or by a prosecutor appointed by the court.

VII. When the prosecution is instituted by the court, the previous steps required by our Lord in the case of personal offences are not necessary. There are many cases, however, in which it will promote the interests of religion to send a committee to converse in a private manner with the offender, and endeavour to bring him to a sense of his guilt, before instituting actual process.

VIII. Great caution ought to be exercised in receiving accusations from any person who is

known to indulge a malignant spirit towards the accused; who is not of good character; who is himself under censure or process; who is deeply interested in any respect in the conviction of the accused; or who is known to be litigious, rash, or highly imprudent.

IX. Every voluntary prosecutor shall be previously warned, that if he fail to show probable cause of the charges, he must himself be censured as a slanderer of the brethren, in proportion to the malignity or rashness manifested in the prosecution.

X. When a member of a church court is under process, all his official functions may be suspended, at its discretion; but this shall never be done in the way of censure.

XI. In the discussion of all questions arising in his own case, the accused shall exercise the rights of defendant only, not of judge.

CHAPTER VI.

OF GENERAL PROVISIONS APPLICABLE TO ALL CASES OF PROCESS.

I. It is incumbent on every member of a court of Jesus Christ engaged in a trial of offenders, to bear in mind the inspired injunction: "If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted."

II. Process against an offender shall not be commenced unless some person or persons undertake to make out the charge; or unless the

court finds it necessary, for the honour of religion, itself to take the step provided for in chapter V., paragraph II.

III. When a charge is laid before the Session or Presbytery, it shall be reduced to writing, and nothing shall be done at the first meeting of the court, unless by consent of parties, except to appoint a prosecutor, and order the indictment to be drawn, a copy of which, with the witnesses then known to support it, shall be served on the accused, and to cite all parties and their witnesses to appear and be heard at another meeting, which shall not be sooner than ten days after such citation; at which meeting of the court the charges shall be read to the accused, if present, and he shall be called upon to say whether he be guilty or not. If he confess, the court may deal with him according to its discretion; if he plead and take issue, the trial shall proceed. Accused parties may plead in writing, when they cannot be personally present, and parties necessarily absent should have counsel assigned to them.

IV. The citation shall be issued and signed by the Moderator or Clerk, by order and in the name of the court; he shall also issue citations to such witnesses as either party shall nominate to appear on his behalf.

V. In drawing the indictment, the times, places and circumstances should, if possible, be particularly stated, that the accused may have full opportunity to make his defence.

VI. When an accused person shall refuse to obey a citation, he shall be cited a second time; and this second citation shall be accompanied

with a notice that if he do not appear at the time appointed (unless providentially hindered, which fact he must make known to the court), or that if he appear and refuse to plead, he shall be dealt with for his contumacy, as hereinafter provided.

VII. The time which must elapse between the serving of the first citation on the accused person, and the meeting of the court at which he is to appear, shall be at least ten days. But the time allotted for his appearance on the subsequent citation, shall be left to the discretion of the court; provided that it be not less than is quite sufficient for a seasonable and convenient compliance with the citation.

VIII. When the offence with which an accused person stands charged took place at a distance, and it is inconvenient for the witnesses to appear before the court having jurisdiction, that court may either appoint a commission of its body, or request the co-ordinate court contiguous to the place where the facts occurred, to take the testimony for it. The accused shall always have reasonable notice of the time and place of the meeting of this commission.

IX. When an offence, alleged to have been committed at a distance, is not likely otherwise to become known to the court having jurisdiction, it shall be the duty of the court within whose bounds the facts occurred, after satisfying itself that there is probable ground of accusation, to send notice to the court having jurisdiction, which shall at once proceed against the accused; or the whole case may be remitted for

trial to the co-ordinate court within whose bounds the offence is alleged to have been committed.

X. Before proceeding to trial, courts ought to ascertain that their citations have been duly served.

XI. In every process, if deemed expedient, there may be a committee appointed, which shall be called the Judicial Committee, and whose duty it shall be to digest and arrange all the papers, and to prescribe, under the direction of the court, the whole order of the proceedings. The members of this committee shall be entitled, notwithstanding their performance of this duty, to sit and vote in the case as members of the court.

XII. When the trial is about to begin, it shall be the duty of the Moderator solemnly to announce from the chair that the court is about to pass to the consideration of the cause, and to enjoin on the members to recollect and regard their high character as judges of a court of Jesus Christ, and the solemn duty in which they are about to engage.

XIII. In order that the trial may be fair and impartial, the witnesses shall be examined in the presence of the accused, or at least after he shall have received due citation to attend. Witnesses may be cross-examined by both parties, and any questions asked which are pertinent to the issue.

XIV. On all questions arising in the progress of a trial, the discussion shall first be between the parties; and when they have been heard they may be required to withdraw from the

court, until the members deliberate upon and decide the point.

XV. When a court of first resort proceeds to the trial of a cause, the following order shall be observed: 1. The Moderator shall charge the court. 2. The indictment shall be read, and the answer of the accused heard. 3. The witnesses for the prosecutor, and then those for the accused, shall be examined. 4. The parties shall be heard; first the prosecutor, and then the accused, and the prosecutor shall close. 5. The roll shall be called, that the members may express their opinion in the cause. 6. The decision shall be made, and judgment entered on record.

XVI. Either party may, for cause, challenge the right of any member to sit in the trial of the case, which question shall be decided by the members of the court, other than the one challenged.

XVII. Pending the trial of a cause, any member of the court who shall express his opinion of its merits to either party, or to any person not a member of the court; or who shall absent himself from any sitting without the permission of the court, or satisfactory reasons rendered, shall be thereby disqualified from taking part in the subsequent proceedings.

XVIII. The parties shall be allowed copies of the whole proceedings, at their own expense, if they demand them Minutes of the trial shall be kept by the clerk, which shall exhibit the charges, the answer, all the testimony, and all such acts, orders, and decisions of the court relating to the cause, as either party may desire,

and also the judgment The clerk shall, without delay, attach together the charges, the answer, the citations and returns thereto, and the minutes herein required to be kept. These papers, when so attached, shall constitute "the record of the cause." When a cause is removed by appeal or complaint, the lower court shall transmit "the record" thus prepared to the higher court, with the addition of the notice of appeal or complaint, and the reasons thereof, if any shall have been filed. Nothing which is not contained in this "record" shall be taken into consideration in the higher court. On the final decision of a cause in a higher court, its judgment shall be sent down to the court in which the case originated.

XIX. No professional counsel shall be permitted as such to appear and plead in cases of process in any court; but an accused person may, if he desires it, be represented before the Session by any communicating member of the same particular church; or before any other court, by any member of the court. A member of the court so employed shall not be allowed to sit in judgment in the cause.

XX. Process, in case of scandal, shall commence within the space of one year after the offence was committed, unless it has recently become flagrant. When, however, a church member shall commit an offence, after removing to a place far distant from his former residence, and where his connection with the Church is unknown, in consequence of which circumstances process cannot be instituted within the time above specified, the recent discovery of the

church membership of the individual shall be considered as equivalent to the offence itself having recently become flagrant. The same principle in like circumstances, shall also apply to Ministers.

CHAPTER VII.

SPECIAL RULES PERTAINING TO PROCESS BEFORE SESSIONS.

I. Process against all church members, other than Ministers of the gospel, shall be entered before the Session of the church to which such members belong.

II. When an accused person, having been twice duly cited, shall refuse to appear before the Session, or appearing, shall refuse to plead, the court shall enter upon its records the fact, together with the nature of the offence charged, and he shall be suspended from sealing ordinances for his contumacy. This sentence shall be made public, and shall in no case be removed until he has not only repented of his contumacy, but has given satisfaction in relation to the charges against him.

III. If the charge be one of gross crime or heresy, and the accused persist in his contumacy, the court may proceed to inflict the highest censure.

IV. When it is impracticable immediately to commence process against an accused church member, the Session may, if it think the edification of the Church require it, prevent the accused from approaching the Lord's table, until the charges against him can be examined.

CHAPTER VIII.

SPECIAL RULES PERTAINING TO PROCESS AGAINST A MINISTER.

I. Process against a Minister shall be entered before the Presbytery of which he is a member.

II. As no Minister ought, on account of his office, to be screened in his sin, or slightly censured, so scandalous charges ought not to be received against him on slight grounds.

III. If any one know a Minister to be guilty of a private offence, he should warn him in private. But if the offence be persisted in, or become public, he should bring the case to the attention of some other Minister of the Presbytery for his advice.

IV. If a Minister accused of an offence, having been twice duly cited, shall refuse to appear before the Presbytery, he shall be immediately suspended. And if, after another citation, he still refuse to attend, he shall be deposed as contumacious, and suspended or excommunicated from the Church. Record shall be made of the judgment and of the charges under which he was arraigned, and the sentence shall be made public.

V. Heresy and schism may be of such a nature as to warrant deposition; but errors ought to be carefully considered, whether they strike at the vitals of religion, and are industriously spread, or whether they arise from the weakness of the human understanding, and are not likely to do much injury.

VI. If the Presbytery find on trial that the matter complained of amounts to no more than

such acts of infirmity as may be amended, so that little or nothing remains to hinder the Minister's usefulness, it shall take all prudent measures to remove the scandal.

VII. When a Minister, pending a trial, shall make confession, if the matter be base and flagitious, such as drunkenness, uncleanness, or crimes of a higher nature, however penitent he may appear to the satisfaction of all, the court shall, without delay, suspend him from the exercise of his office, or depose him from the ministry.

VIII. A Minister suspended or deposed for scandalous conduct, shall not be restored, even on the deepest sorrow for his sin, until he shall exhibit for a considerable time such an eminently exemplary, humble, and edifying walk and conversation as shall heal the wound made by his scandal. And a deposed Minister shall in no case be restored until it shall appear that the general sentiment of the Church is strongly in his favour, and demands his restoration; and then only by the court inflicting the censure, or with its consent.

IX. When a Minister is deposed his church shall be declared vacant; but when he is suspended, it shall be left to the discretion of the Presbytery whether the sentence shall include the dissolution of the pastoral relation.

X. Whenever a Minister of the gospel shall habitually fail to be engaged in the regular discharge of his official functions, it shall be the duty of the Presbytery, at a stated meeting, to inquire into the cause of such dereliction, and if necessary, to institute judicial proceedings

against him for breach of his covenant engagement. If it shall appear that his neglect proceeds only from his want of acceptance to the Church, Presbytery may, upon the same principle upon which it withdraws license from a probationer for want of evidence of the Divine call, divest him of his office without censure, even against his will, a majority of two-thirds being necessary for this purpose.

In such a case, the clerk shall, under the order of the Presbytery, forthwith deliver to the individual concerned a written notice that, at the next stated meeting, the question of his being so dealt with is to be considered. This notice shall distinctly state the grounds for this proceeding. The party thus notified shall be heard in his own defence; and if the decision pass against him, he may appeal, as if he had been tried after the usual forms.

This principle may apply, *mutatis mutandis*, to Ruling Elders and Deacons.

CHAPTER IX.

OF EVIDENCE.

I. All persons of proper age and intelligence are comptent witnesses, except such as do not believe in the existence of God, or a future state of rewards and punishments. The accused party may be allowed, but shall not be compelled, to testify; but the accuser shall be required to testify on the demand of the accused. Either party has the right to challenge a witness whom he believes to be incompetent, and the court shall examine and decide upon his com-

petency. It belongs to the court to judge of the degree of credibility to be attached to all evidence.

II. A husband or wife shall not be compelled to bear testimony the one against the other in any court.

III. The testimony of more than one witness shall be necessary in order to establish any charge; yet if, in addition to the testimony of one witness, corroborative evidence be produced, the offence may be considered to be proved.

IV. No witness, afterwards to be examined, except a member of the court, shall be present during the examination of another witness on the same case, if either party object.

V. Witnesses shall be examined, first by the party introducing them; then cross-examined by the opposite party; after which any member of the court, or either party, may put additional interrogatories. But no question shall be put or answered, except by permission of the Moderator, subject to an appeal to the court; and the court shall not permit questions frivolous or irrelevant to the charge at issue

VI. The oath or affirmation to a witness shall be administered by the Moderator in the following or like terms: "You solemnly promise in the presence of God, that you will declare the truth, the whole truth, and nothing but the truth, according to the best of your knowledge in the matter in which you are called to witness, as you shall answer it to the great Judge of quick and dead." If however, at any time a witness should present himself before a court,

who, for conscientious reasons, prefers to swear or affirm in any other manner, he shall be allowed to do so.

VII. Every question put to a witness shall, if required, be reduced to writing. When answered, it shall, together with the answer, be recorded, if deemed by the court, or by either party, of sufficient importance, and the testimony of the witness shall be read to him for his approbation and subscription.

VIII. The records of a court, or any part of them, whether original or transcribed, if regularly authenticated by the Moderator and Clerk, or by either of them, shall be deemed good and sufficient evidence in every other court.

IX In like manner, testimony taken by one court and regularly certified, shall be received by every other court, as no less valid than if it had been taken by itself.

X. When it is not convenient for a court to have the whole, or perhaps any part of the testimony in a particular cause, taken in its presence, a commission shall be appointed to take the testimony in question, which shall be considered as if taken in the presence of the court; of which commission, and of the time and place of its meeting, due notice shall be given to the opposite party, that he may have an opportunity of attending. And if the accused shall desire, on his part, to take testimony at a distance, for his own exculpation, he shall give notice to the court of the time and place at which it is proposed to take it, that a commission, as in the former case, may be appointed for the purpose. Or, the testimony may be taken on written inter-

rogatories, by filing the same with the clerk of the court having jurisdiction of the cause, and giving two weeks' notice thereof to the adverse party, during which time he may file cross-interrogatories if he desire it; and the testimony shall then be taken by the commission in answer to the direct and cross-interrogatories, if such are filed, and no notice need be given of the time and place of taking the testimony.

XI. A member of the court shall not be disqualified for sitting as a judge by having given testimony in the case.

XII. An officer or private member of the church refusing to testify, may be censured for contumacy.

XIII. If after a trial before any court, new testimony be discovered, which is supposed to be highly important to the exculpation of the accused, it is proper for him to ask, and for the court to grant, a new trial.

XIV. If, in the prosecution of an appeal, new testimony be offered, which, in the judgment of the appellate court, has an important bearing on the case, it shall be competent for that court to refer the cause to the inferior court for a new trial; or, with the consent of parties to take the testimony and proceed with the cause.

CHAPTER X.

OF THE INFLICTION OF CHURCH CENSURES.

I. Ecclesiastical censures ought to be suited to the nature of the offence; for private offences censures should be administered in the presence of the court alone, or privately, by one or more

members on its behalf; but for public offences, censures should be administered in open session, or publicly announced to the church. When there are peculiar and special reasons, the court may visit public offences, not very gross in their character, with private admonition, or with definite suspension in private; but the censure of indefinite suspension should ordinarily be announced to the church, whilst those of excommunication and deposition should be either administered before the church, or else announced to it, at the discretion of the court.

II. When any member or officer of the Church shall be guilty of a fault deserving censure, the court shall proceed with all tenderness, and shall deal with its offending brother in the spirit of meekness, the members considering themselves, lest they also be tempted.

III. The censure of admonition ought to be administered in private, by one or more members, in behalf of the court, when the offence is not aggravated, and is known only to a few. When the scandal is public, the admoniton shall be administered by the Moderator in the presence of the court, and ordinarily shall also be announced in public.

IV. Definite suspension being an exemplary censure, ought ordinarily to be either administered in open session, or announced to the church.

V. The censure of indefinite suspension ought to be inflicted with great solemnity, that it may be the means of impressing the mind of the delinquent with a proper sense of his danger, while he stands excluded from the sacraments of the

Church of the living God, and that with the Divine blessing it may lead him to repentance. When the court has resolved to pass this sentence, the Moderator shall address the offending brother to the following purpose:

"WHEREAS, You, A. B. (here describe the person as a Minister, Ruling Elder, Deacon, or private member of the Church), are convicted by sufficient proof [or, are guilty by your own confession], of the sin of——(here insert the offence), we, the Presbytery [or church Session] of C. D., in the name and by the authority of the Lord Jesus Christ, do now declare you suspended from the sacraments of the Church [and from the exercise of your office], until you give satisfactory evidence of repentance."

To this shall be added such advice or admonition as may be judged necessary, and the whole shall be concluded with prayer to Almighty God that He would follow this act of discipline with His blessing.

VI. When the sentence of excommuncation has been regularly passed, the Moderator of the Session shall make a public statement before the church of the several steps which have been taken with respect to their offending brother, and inform them that it has been found necessary to cut him off from the communion of the Church. He shall then show the authority of the Church to cast out unworthy members, from Matt. xviii: 15–18, and 1 Cor. v: 1–5, and shall explain the nature, use and consequence of this censure, warning the people, that they are to conduct themselves, in all their intercourse with him as is proper towards one who is under the

heaviest censure of the Church. He shall then pronounce sentence to the following effect:

"WHEREAS, A. B., a member of this church, has been, by sufficient proof, convicted of the sin of ———, and after much admonition and prayer, obstinately refuses to hear the Church, and has manifested no evidence of repentance: Therefore, in the name and by the authority of the Lord Jesus Christ, we, the Session of the church of C D., do pronounce him to be excluded from the sacraments, and cut off from the fellowship of the Church."

After which prayer shall be made that the blessing of God may follow His ordinance, for the conviction and reformation of the excommunicated, and for the establishment of all true believers.

VII. The sentence of deposition shall be pronounced by the Moderator, in words of the following import:

"WHEREAS, A. B., a Minister of this Presbytery [or a Ruling Elder or Deacon of this church], has been proved, by sufficient evidence to be guilty of the sin of ———, we, the Presbytery [or Church Session], of C. D., do adjudge him totally disqualified for the office of the Christian Ministry [or Eldership, or Deaconship], and therefore we do hereby, in the name and by the authority of the Lord Jesus Christ, depose from the office of a Christian Minister [or Elder, or Deacon], the said A. B., and do prohibit him from exercising any of the functions thereof." If the sentence include suspension or excommunication, the Moderator shall proceed to say: "We do

moreover, by the same authority, suspend the said A. B. from the sacraments of the Church, until he shall exhibit satisfactory evidence of sincere repentance," or "exclude the said A. B. from the sacraments, and cut him off from the fellowship of the Church."

The sentence of deposition ought to be inflicted with solemnities similar to those already prescribed in the case of excommunication.

CHAPTER XI.

OF THE REMOVAL OF CENSURES.

I. After any person has been suspended from the sacraments, it is proper that the rulers of the church should frequently converse with him, as well as pray with him and for him, that it would please God to give him repentance.

II. When the court shall be satisfied as to the reality of the repentance of a suspended offender, he shall be admitted to profess his repentance, either in the presence of the court alone, or publicly, and be restored to the sacraments of the Church, and to his office, if such be the judgment of the court, which restoration shall be declared to the penitent in words of the following import:

"WHEREAS, You, A. B., have been debarred from the sacraments of the Church [and from the office of the gospel Ministry, or Eldership, or Deaconship], but have now manifested such repentance as satisfies the church, we, the Session (or Presbytery) of C. D., do hereby, in the name and by the authority of the Lord Jesus Christ, absolve you from the said sentence of

suspension, and do restore you to the full enjoyment of sealing ordinances, [and the exercise of your said office, and all the functions thereof.]"

After which there shall be prayer and thanksgiving.

III. When an excommunicated person shall be so affected with his state as to be brought to repentance, and to desire to be readmitted to the communion of the Church, the Session, having obtained sufficient evidence of his sincere penitence, shall proceed to restore him. In order to which, the presiding Minister shall inform the church of the measures which have been taken with the excommunicated person, and of the resolution of the Session to restore him.

On the day appointed for his restoration, the Minister shall call upon the excommunicated person, and propose to him in the presence of the congregation the following questions:

"Do you from a deep sense of your great wickedness, freely confess your sin in thus rebelling against God, and in refusing to hear His Church; and do you acknowledge that you have been in justice and mercy cut off from the communion of the Church? *Answer.*—I do. Do you now voluntarily profess your sincere repentance and contrition for your sin and obstinacy; and do you humbly ask the forgiveness of God and His Church? *Answer.*—I do. Do you sincerely promise, through divine grace, to live in all humbleness of mind and circumspection; and to endeavour to adorn the doctrine of God our Saviour, by having your conversation as becometh the gospel? *Answer.*—I do."

Here the minister shall give the penitent a suitable exhortation, encouraging and comforting him. Then he shall pronounce the sentence of restoration in the following words:

"WHEREAS, You, A. B., have been shut out from the communion of the Church, but have now manifested such repentance as satisfies the Church; in the name of the Lord Jesus Christ, and by His authority, we, the Session of this church, do declare you absolved from the sentence of excommunication formerly denounced against you; and we do restore you to the communion of the Church, that you may be a partaker of all the benefits of the Lord Jesus to your eternal salvation."

The whole shall be concluded with prayer and thanksgiving.

IV. The restoration of a deposed officer, after public confession has been made in a manner similar to that prescribed in the case of the removal of censure from an excommunicated person, shall be announced to him by the Moderator in the following form, viz:

"WHEREAS, You, A. B., formerly a Minister of this Presbytery, [or a Ruling Elder, or Deacon of this church], have been deposed from your office, but have now manifested such repentance as satisfies the Church; in the name of the Lord Jesus Christ, and by His authority, we, the Presbytery of C. D., [or the Session of this church], do declare you absolved from the said sentence of deposition formerly pronounced against you; and we do furthermore restore you

to your said office, and to the exercise of all the functions thereof, whenever you may be orderly called thereto."

After which there shall be prayer and thanksgiving, and the members of the court shall extend to him the right hand of fellowship.

V. When an Elder or Deacon has been absolved from the censure of deposition, he cannot be allowed to resume the exercise of his office in the church without re-election by the people.

VI. When a person under censure shall remove to a part of the country remote from the court by which he was sentenced, and shall desire to profess repentance and obtain restoration it shall be lawful for the court, if it deems it expedient, to transmit a certified copy of its proceedings to the Session (or Presbytery) where the delinquent resides, which shall take up the case, and proceed with it as though it had originated with itself.

VII. In proceeding to restore a suspended or deposed Minister, it is the duty of the Presbytery to exercise great caution; first admitting him to the sacraments, if he has been debarred from the same, afterwards granting him the privilege of preaching for a season on probation, so as to test the sincerity of his repentance and the prospect of his usefulness; and finally restoring him to his office. But the case shall always be *sub judice* until the sentence of restoration has been pronounced.

CHAPTER XII.

OF CASES WITHOUT PROCESS.

I. When any person shall come forward and make his offence known to the court, a full statement of the facts shall be recorded, and judgment rendered without process.

II. When a communicating member shall confess before the church Session an unregenerate heart, and there is no evidence of other offence, the court may transfer his name to the roll of non-communicating members, and he shall be faithfully warned of his guilt in disobeying the gospel, and encouraged to seek the redemption freely offered in Christ; and a statement of the case shall be made to the church. But this action shall not be taken until the church Session has ascertained, after mature inquiry and due delay, that this confession does not result from Satanic temptation or transient darkness of spirit. This rule, however, shall not be applied to those who willfully absent themselves from the Lord's table, which is always an offence.

III. A Minister of the gospel, against whom there are no charges, if fully satisfied in his own conscience that God has not called him to the ministry, or if he has satisfactory evidence of his inability to serve the Church with acceptance, may report these facts at a stated meeting. At the next stated meeting, if after full deliberation the Presbytery shall concur with him in judgment, it may divest him of his office without censure, and shall assign him membership in some particular church.

IV. When a member or officer shall renounce the communion of this Church by joining some other evangelical Church, if in good standing, the irregularity shall be recorded, and his name erased. But if charges are pending against him, they shall be communicated to the Church which he has joined. If the denomination be heretical, an officer shall have his name stricken from the roll, and all authority to exercise his office derived from this Church shall be withdrawn from him; but a private member shall not be otherwise noticed than as above prescribed.

CHAPTER XIII.

OF THE MODES IN WHICH A CAUSE MAY BE CARRIED FROM A LOWER TO A HIGHER COURT.

I. Every decision which is made by any church court, except the highest, is subject to the review of a superior court, and may be brought before it by general review and control, reference, appeal, or complaint.

II. When a matter is transferred in any of these ways from an inferior to a superior court, the members of the inferior court shall not lose their right to sit, deliberate, and vote in the case in the higher courts, except that either of the original parties may challenge the right of any members of the inferior court to sit, which question shall be decided by the vote of all those members of the superior court who are not members of the inferior.

Section I.— Of General Review and Control.

I. It is the duty of every court above a church Session, at least once a year, to review the rec-

ords of the proceedings of the courts next below. And if any lower court shall omit to send up its records for this purpose, the higher court may issue an order to produce them, either immediately, or at a particular time, as circumstances may require.

II. In reviewing the records of an inferior court, it is proper to examine; *First*, Whether the proceedings have been constitutional and regular; *Secondly*, Whether they have been wise, equitable, and for the edification of the Church; *Thirdly*, Whether they have been correctly recorded; *Fourthly*, Whether the lawful injunctions of the superior courts have been obeyed.

III. In most cases the superior court may be considered as fulfilling its duty by simply recording on its own minutes the approval, the correction of proceedings, or the censure which it may think proper to pass on the records under review; and also by making an entry of the same in the book reviewed. But should any irregular proceedings be found such as demand the interference of the superior court, the inferior court may be required to review and correct them.

IV. In cases of process, however, no judgment of an inferior court shall be reversed, unless it be regularly brought up by appeal or complaint.

V. Courts may sometimes entirely neglect to perform their duty, by which neglect heretical opinions, or corrupt practices may be allowed to gain ground; or offenders of a very gross character may be suffered to escape; or some circumstances in their proceedings of very great irregularity may not be distinctly recorded by them; in any of which cases their records will

by no means exhibit to the superior court a full view of their proceedings. If, therefore, the next superior court be well advised that any such neglect or irregularity has occurred on the part of the inferior court, it is incumbent on it to take cognizance of the same and to examine, deliberate and judge in the whole matter as completely as if it had been recorded, and thus brought up by the review of the records.

VI. When any court having appellate jurisdiction shall be advised, either by the records of the court next below, or by memorial, either with or without protest, or by any other satisfactory method, of any important delinquency or grossly unconstitutional proceedings of such court, the first step shall be to cite the court alleged to have offended to appear by representative or in writing, at a specified time and place, and to show what it has done or failed to do in the case in question. The court thus issuing the citation may reverse or redress the proceedings of the court below in other than judicial cases; or it may censure the delinquent court; or it may remit the whole matter to the delinquent court, with an injunction to take it up and dispose of it in a constitutional manner; or it may stay all further proceedings in the case, as circumstances may require.

VII. In process against an inferior court, the trial shall be conducted according to the rules provided for process against individuals, so far as they may be applicable.

Section II.— Of References.

I. A reference is a representation of a matter not yet decided, made by an inferior to a

superior court, which representation ought always to be in writing.

II. Cases which are new, important, difficult or of peculiar delicacy, the decision of which may establish principles or precedents of extensive influence; on which the sentiments of the inferior court are greatly divided; or on which, for any reason, it is desirable that a superior court should first decide, are proper subjects for reference.

III. References are either for mere advice, preparatory to a decision by the inferior court; or for ultimate decision by the superior court.

IV. In the former case, the reference only suspends the decision of the court from which it comes; in the latter, it submits the whole case to the final judgment of the superior court.

V. Although references may, in some cases, be proper, yet it is, generally, conducive to the good of the Church that every court should fulfil its duty by exercising its judgment.

VI. A reference ought, generally, to procure advice from the superior court, yet that court is not bound to give a final judgment, but may remit the whole case, either with or without advice, to the court by which it was referred.

VII. References by any court are to be made to the court immediately superior.

VIII. When a court makes a reference, it ought to have all the testimony and other documents duly prepared, produced, and in perfect readiness, so that the superior court may be able to consider and issue the case with as little difficulty or delay as possible.

Section III.— Of Appeals.

I. An appeal is the removal of a cause, already decided, from an inferior to a superior court, the effect of which is to arrest sentence until the matter is finally decided. It is allowable only after judgment has been rendered, and to the party against whom the decision has been rendered.

II. Those who have not submitted to a regular trial are not entitled to appeal.

III. Any irregularity in the proceedings of the inferior court; a refusal of reasonable indulgence to a party on trial; declining to receive important testimony; hurrying to a decision before the testimony is fully taken; a manifestation of prejudice in the cause; and mistake or injustice in the judgment, are all proper grounds of appeal.

IV. Every appellant is bound to give notice of his intention to appeal, and also to lay the reasons thereof in writing before the court appealed from, either before its rising or within ten days thereafter. If this notice or these reasons be not given to the court while in session, they shall be lodged with the Moderator or Clerk.

V. No appeal shall be carried from an inferior to any other court than the one immediately superior, without its consent.

VI. The appellant shall lodge his appeal, and the reasons of it, with the Clerk of the higher court before the close of the second day of its sessions; and the appearance of the appellant and appellee shall be either in person or by writing.

VII. In taking up an appeal, after ascertaining that the appellant on his part has conducted it regularly, the first step shall be to read "the record of the cause"; the second, to hear the parties, first the appellant, then the appellee, and the appellant shall close; the third, to call the roll, that the members may express their opinion in the cause; and then the vote shall be taken.

VIII. The decision may be either to confirm or reverse, in whole or in part, the judgment of the inferior court; or to remit the cause for the purpose of amending the record, should it appear to be incorrect or defective; or for a new trial.

IX. If an appellant, after entering his appeal to a superior court, fail to prosecute it, it shall be considered as abandoned, and the judgment appealed from shall be final. And an appellant shall be considered as abandoning his appeal if he do not appear before the appellate court by the second day of its meeting next ensuing the date of his notice of appeal, unless it shall appear that he was prevented by the providence of God from seasonably prosecuting it.

X. If an appellant is found to manifest a litigious or other unchristian spirit in the prosecution of his appeal, he shall be censured according to the degree of his offence.

XI. If the infliction of the sentence of suspension, excommunication or deposition be arrested by appeal, the judgment appealed from shall nevertheless be considered as in force until the appeal shall be issued.

XII. If any court shall neglect to send up the record of the cause, especially if thereby an appellant who has proceeded with regularity shall be deprived of the privilege of having his appeal seasonably tried, it shall be censured according to the circumstances of the case, and the judgment appealed from shall be suspended until the record be produced, upon which the issue can be fairly tried.

Section IV. Of Complaints.

I. A complaint is a representation made to a superior court against an inferior court. Any member of the Church, submitting to its authority, may complain against every species of decision, except where a party, against whom a decision has been rendered, takes his appeal against it. But the complaint shall not suspend, while pending, the effect of the decision complained of.

II. Notice of complaint shall be given in the same form and time as notice of appeal.

III. The parties to a complaint shall be denominated complainant and respondent; and the latter shall be the court against which the complaint is taken. After the superior court has ascertained that the complaint is regular, its first step shall be to read "the record" of the case; its second, to hear the complainant; its third, to hear the respondent by its representative; its fourth, to hear the complainant again; and then it shall consider and decide the case.

IV. The superior court has discretionary power either to annul any portion or the whole of the decision complained of, or to send it

back to the inferior court with instructions for a new hearing.

V. The court against which complaint is taken is bound to send up its records in the case, as hereinbefore provided.

CHAPTER XIV.

OF DISSENTS AND PROTESTS.

I. A dissent is a declaration on the part of one or more members of a minority in a court, expressing a different opinion from that of the majority in a particular case. A dissent unaccompanied with reasons shall be entered on the records of the court.

II. A protest is a more solemn and formal declaration by members of a minority bearing their testimony against what they deem a mischievous or erroneous judgment, and is generally accompanied with a detail of the reasons on which it is founded.

III. If a protest or dissent be couched in temperate language, and be respectful to the court, it shall be recorded; and the court may, if deemed necessary, put an answer to the protest on the records along with it. But here the matter shall end, unless the parties protesting obtain permission to withdraw their protest absolutely, or for the sake of amendment.

IV. None can join in a protest against a decision of any court, except those who had a right to vote in the case.

CHAPTER XV.

OF JURISDICTION.

I. When any member shall remove from one church to another, he shall produce satisfactory testimonials of his church-membership and dismission before he be admitted as a regular member of that congregation, unless the church Session has other satisfactory means of information.

II. When a church member or officer shall remove his residence beyond the bounds of the court to whose jurisdiction he belongs into the bounds of another, if he shall neglect for twelve months, without satisfactory reasons given to both these courts, to transfer his ecclesiastical relations, the court whose bounds he has left shall be required to transfer them. And should that court neglect this duty, the one into whose bounds he has removed shall assume jurisdiction, giving due notice to the other body.

III. Members of one church dismissed to join another shall be held to be under the jurisdiction of the Session dismissing them, till they form a regular connection with that to which they have been dismissed.

IV. If the residence of a communicating member be unknown for three years, he shall be retired upon a separate roll until he shall reappear and give satisfaction; of which due record shall be made.

V. When a Presbytery shall dismiss a minister, probationer or candidate, the name of the Presbytery to which he is dismissed shall be given in the certificate, and he shall remain un-

der the jurisdiction of the Presbytery dismissing him, until received by the other.

VI. No certificate of dismission, from either a Session or a Presbytery, shall be valid testimony of good standing for a longer period than one year, unless its earlier presentation be hindered by some providential cause; and such certificates given to persons who have left the bounds of the Session or Presbytery granting them, shall certify the standing of such persons only to the time of their leaving those bounds.

THE

CONFESSION OF FAITH

OF

THE PRESBYTERIAN CHURCH

IN

THE UNITED STATES OF AMERICA,

WITH THE SHORTER CATECHISM.

PHILADELPHIA:
PRESBYTERIAN BOARD OF PUBLICATION,
No. 1334 Chestnut Street.

THE WESTMINSTER ASSEMBLY.

THE Westminster Assembly consisted of one hundred and twenty-one divines, and thirty laymen, from England, and of five commissioners from Scotland. It convened in 1643, by order of the British Parliament, in a part of the celebrated Westminster Abbey. It was composed of Episcopalians, Independents or Congregationalists, and Presbyterians, the three principal denominations in Great Britain at that time. The Assembly was engaged more than five years and a half in preparing, discussing, and adopting the Confession of Faith, the Larger and Shorter Catechisms, Directory for Worship, and the Form of Church Government: which with a few alterations, pertaining to civil government, now form "The Constitution of the Presbyterian Church in the United States of America." The distinguished Richard Baxter, who was personally acquainted with most of the members, but was not himself one of them, says, "The divines there congregated, were men of eminent learning, godliness, ministerial abilities, and fidelity." . . . . . "As far as I am able to judge, by all history of that kind, and by any other evidence left us, the Christian world, since the days of the apostles, had never a Synod of more excellent divines than this, and the Synod of Dort." The standards thus framed by that Assembly, were approved by the House of Commons in 1647; and in 1648, they were adopted by the General Assembly of the Church of Scotland. The Episcopal and Independent churches of England did not adopt them; but their dissent did not relate to scripture doctrines, but to church government; and also with regard to Episcopalians, to the Directory for Worship. The Calvinistic creed was at that time the common faith of the Protestant, Christian world.

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THE

CONFESSION OF FAITH.

CHAPTER I.

OF THE HOLY SCRIPTURE.

ALTHOUGH the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable;[a] yet are they not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation;[b] therefore it pleased the

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[a] Rom. ii. 14, 15. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another. Rom. i. 19, 20. Because that which may be known of God is manifest in them: for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. Psa. xix. 1—3. The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. See Rom. i. 32, with Rom. ii. 1.

[b] 1 Cor. i. 21. For after that in the wisdom of God,

Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his church;[c] and afterwards for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing;[d] which maketh the Holy Scripture to be most necessary;[e] those former ways of God's re-

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the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. 1 Cor. ii. 13, 14. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

[c] Heb. i. 1. God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets—

[d] Luke i. 3, 4. It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed. Rom. xv. 4. For whatsoever things were written aforetime were written for our learning; that we, through patience and comfort of the Scriptures, might have hope. Isa. viii. 20. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. Rev. xxii. 18.

[e] 2 Tim. iii. 15. And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2 Pet. i. 19. We have also a more sure word of prophecy; whereunto ye do well that ye take heed,

vealing his will unto his people being now ceased.[f]

II. Under the name of Holy Scripture, or the word of God written, are now contained all the books of the Old and New Testament, which are these:

OF THE OLD TESTAMENT.

Genesis.	Chronicles, II.	Daniel.
Exodus.	Ezra.	Hosea.
Leviticus.	Nehemiah.	Joel.
Numbers.	Esther.	Amos.
Deuteronomy.	Job.	Obadiah.
Joshua.	Psalms.	Jonah.
Judges.	Proverbs.	Micah
Ruth.	Ecclesiastes.	Nahum.
Samuel, I.	The Song of Songs.	Habakkuk.
Samuel, II.	Isaiah.	Zephaniah.
Kings, I.	Jeremiah.	Haggai.
Kings, II.	Lamentations.	Zechariah.
Chronicles, I.	Ezekiel.	Malachi.

OF THE NEW TESTAMENT.

The Gospels according to	Galatians.	The Epistle of James.
Matthew.	Ephesians.	The first, and second Epistles of
Mark.	Philippians.	Peter.
Luke.	Colossians.	The first second and third Epistles of John.
John.	Thessalonians, I.	
The Acts of the Apostles.	Thessalonians, II.	The Epistle of Jude.
Paul's Epistles to the Romans.	To Timothy, I.	The Revelation.
Corinthians, I.	To Timothy, II.	
Corinthians, II.	To Titus.	
	To Philemon.	
	The Epistle to the Hebrews.	

as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.

[f] Heb. i. 1, 2. God who, at sundry times, and in

All which are given by inspiration of God, to be the rule of faith and life.[g]

III. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings.[h]

IV. The authority of the Holy Scripture, for which it ought to be believed and obeyed, de-

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divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.

[g] Eph. ii. 20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. Rev. xxii. 18, 19. For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. 2 Tim. iii. 16. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

[h] Luke xxiv. 27, 44. And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures, the things concerning himself. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. 2 Pet. i. 21. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.

pendeth not upon the testimony of any man or church, but wholly upon God, (who is truth itself,) the author thereof; and therefore it is to be received, because it is the word of God.[i]

V. We may be moved and induced by the testimony of the church to an high and reverent esteem for the Holy Scripture;[j] and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole, (which is to give all glory to God,) the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy

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[i] 2 Tim. iii. 16. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 1 John v. 9. If we receive the witness of men, the witness of God is greater: For this is the witness of God which he hath testified of his Son. 1 Thess. ii. 13. For this cause also thank we God without ceasing, because, when ye received the word of God, which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God which effectually worketh also in you that believe.

[j] 1 Tim. iii. 15. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth

Spirit, bearing witness by and with the word in our hearts.[k]

VI. The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men.[l] Nevertheless we acknow-

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[k] 1 John ii. 20, 27. But ye have an unction from the Holy One, and ye know all things.—But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. John xvi. 13, 14. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come.—He shall glorify me: for he shall receive of mine, and shall show it unto you.—1 Cor ii 10, 11. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea the deep things of God.—For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

[l] 2 Tim. iii. 16, 17. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.—Gal. i. 8. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.—2 Thess. ii. 2. That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word,

ledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the word;[m] and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the word, which are always to be observed.[n]

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all;[o]

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nor by letter as from us, as that the day of Christ is at hand.

[m] John vi. 45. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. 1 Cor. ii. 9, 10, 12. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea the deep things of God.—Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

[n] 1 Cor. xi. 13, 14. Judge in yourselves: Is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him? 1 Cor. xiv. 26, 40. How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.—Let all things be done decently and in order.

[o] 2 Pet. iii. 16. As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and un-

yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.[p]

VIII. The Old Testament in Hebrew, (which was the native language of the people of God of old,) and the New Testament in Greek, (which at the time of the writing of it was most generally known to the nations,) being immediately inspired by God, and by his singular care and providence, kept pure in all ages, are therefore authentical;[q] so as in all controversies of religion the church is finally to appeal unto them.[r] But because these original tongues are not known to all the people of God who have right unto, and interest in the Scriptures, and are commanded, in

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stable wrest, as they do also the other Scriptures, unto their own destruction.

[p] Psa. cxix. 105, 130. Thy word is a lamp unto my feet, and a light unto my path. The entrance of thy words giveth light; it giveth understanding unto the simple.

[q] Matt. v. 18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

[r] Isa. viii. 20. To the law and to the testimony; if they speak not according to this word, it is because there is no light in them. Acts xv. 15. And to this agree the words of the prophets. John v. 46. For had ye believed Moses, ye would have believed me: for he wrote of me.

the fear of God, to read and search them,[s] therefore they are to be translated into the vulgar language of every nation unto which they come,[t] that the word of God dwelling plentifully in all, they may worship him in an acceptable manner,[u] and, through patience and comfort of the Scriptures, may have hope.[v]

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[s] John v. 39. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

[t] 1 Cor. xiv. 6, 9, 11, 12, 24, 27, 28. Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?—So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.—Therefore if I know not the meaning of the voice, I shall be, unto him that speaketh, a barbarian, and he that speaketh shall be a barbarian unto me. Even so ye, for as much as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.—But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all.—If any man speak in an unknown tongue, let it be by two, or at most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

[u] Col. iii. 16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.

[v] Rom. xv. 4. For whatsoever things were written aforetime were written for our learning; that we, through patience and comfort of the Scriptures, might have hope.

IX. The infallible rule of interpretation of Scripture, is the Scripture itself; and therefore, when there is a question about the true and full sense of any scripture, (which is not manifold, but one,) it may be searched and known by other places that speak more clearly.[w]

X. The Supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.[x]

CHAPTER II.

OF GOD, AND OF THE HOLY TRINITY.

THERE is but one only[y] living and true

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[w] Acts xv. 15. And to this agree the words of the prophets. John v. 46. For had ye believed Moses, ye would have believed me: for he wrote of me.

[x] Matt. xxii. 29, 31. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.—But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God. Eph. ii. 20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. Acts xxviii. 25. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers.

[y] Deut. vi. 4. Hear, O Israel; the Lord our God is one Lord. 1 Cor. viii. 4, 6. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that

God,[z] who is infinite in being and perfection,[a] a most pure spirit,[b] invisible,[c] without body, parts,[d] or passions,[e] immuta-

there is none other God but one.—But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

[z] 1 Thess. i. 9.—Ye turned to God from idols, to serve the living and true God. Jer. x. 10.—But the Lord is the true God, he is the living God, and an everlasting King.

[a] Job xi. 7, 8, 9, and xxvi. 14. Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea.—Lo these are parts of his ways; but how little a portion is heard of him! but the thunder of his power, who can understand?

[b] John iv. 24. God is a Spirit, and they that worship him, must worship him in spirit and in truth.

[c] 1 Tim. i. 17. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

[d] Deut. iv. 15, 16. Take ye therefore good heed unto yourselves, (for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire,) lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female. Luke xxiv. 39. Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have. John iv. 24.

[e] Acts xiv. 11, 15. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.—And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities

blo,[f] immense,[g] eternal,[h] incomprehensible,[i] almighty,[j] most wise,[k] most holy,[l] most free,[m] most absolute,[n] working all things according to the counsel of his own immutable and most righteous will,[o] for his own

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unto the living God, which made heaven, and earth, and the sea, and all things that are therein.

[f] James i. 17 —The Father of lights, with whom is no variableness, neither shadow of turning. Mal. iii. 6. For I am the Lord, I change not.

[g] 1 Kings viii. 27. But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded! Jer. xxiii. 23, 24. Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.

[h] Psa. xc. 2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. 1 Tim i. 17. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

Psa. cxlv. 3.—His greatness is unsearchable.

Gen. xvii. 1.—I am the Almighty God; walk before me, and be thou perfect. Rev. iv. 8.

[k] Rom. xvi. 27. To God only wise, be glory through Jesus Christ for ever. Amen.

[l] Isa. vi. 3. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory. Rev. iv. 8.

[m] Psa. cxv. 3. But our God is in the heavens: He hath done whatsoever he pleased.

[n] Ex. iii. 14. And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

[o] Eph. i. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose

glory;[p] most loving,[q] gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin;[r] the rewarder of them that diligently seek him;[s] and withal most just and terrible in his judgments;[t] hating all sin,[u] and who will by no means clear the guilty.[v]

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of him who worketh all things after the counsel of his own will.

[p] Prov. xvi. 4. The Lord hath made all things for himself: yea, even the wicked for the day of evil. Rom. xi. 36. For of him, and through him, and to him are all things: to whom be glory for ever. Amen. Rev. iv. 11.

[q] 1 John iv. 8. He that loveth not, knoweth not God; for God is love.

[r] Ex. xxxiv. 6, 7. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.

[s] Heb. xi. 6.—For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

[t] Neh. ix. 32, 33. Now, therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria, unto this day. Howbeit, thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly.

[u] Psa. v. 5, 6. The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man.

[v] Nahum i. 2, 3. God is jealous, and the Lord re-

II. God hath all life,[w] glory,[x] goodness,[y] blessedness,[z] in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made,[a] nor deriving any glory from them,[b] but only manifesting his own glory in, by, unto, and upon them: he is the alone fountain of all being, of whom, through whom, and to whom, are all things;[c] and hath most

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vengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. The Lord is slow to anger, and great in power, and will not at all acquit the wicked. See Ex. xxxiv. 7.

[w] John v. 26. For as the Father hath life in himself, so hath he given to the Son to have life in himself.

[x] Acts vii. 2. And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran.

[y] Psa. cxix. 68. Thou art good, and doest good; teach me thy statutes.

[z] 1 Tim. vi. 15. Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords. Rom. ix. 5.—Who is over all, God blessed for ever. Amen.

[a] Acts xvii. 24, 25. God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.

[b] Job xxii. 2, 3. Can a man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty that thou are righteous? or is it gain to him that thou makest thy ways perfect?

[c] Rom. xi. 36. For of him, and through him, and to him, are all things; to whom be glory for ever. Amen.

sovereign dominion over them, to do by them, for them, or upon them, whatsoever himself pleaseth.[d] In his sight all things are open and manifest;[e] his knowledge is infinite, infallible, and independent upon the creature;[f] so as nothing is to him contingent or uncertain.[g] He is most holy in all his counsels, in all his works, and in all his commands.[h] To him is due from angels and men, and every

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[d] Rev. iv. 11. Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are, and were created. Dan. iv. 25, 35. The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.—And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? See 1 Tim. vi. 15, on the letter ε.

[e] Heb. iv. 13. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

[f] Rom. xi. 33, 34. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!—For who hath known the mind of the Lord? or who hath been his counsellor? Psa. cxlvii. 5 Great is our Lord, and of great power: his understanding is infinite.

[g] Acts xv. 18. Known unto God are all his works from the beginning of the world. Ezek. xi. 5. And the Spirit of the Lord fell upon me, and said unto me, Speak, Thus saith the Lord, Thus have ye said, O house of Israel; for I know the things that come into your mind, every one of them.

[h] Psa. cxlv. 17. The Lord is righteous in all his ways, and holy in all his works. Rom. vii. 12. Wherefore the law is holy, and the commandment holy, and just, and good.

other creature, whatsoever worship, service, or obedience, he is pleased to require of them.[i]

III. In the unity of the Godhead there be three persons of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost.[j] The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;[k] the Holy

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i Rev. v. 12—14. Saying, with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

j 1 John v. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. Matt. iii. 16, 17. And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matt. xxviii. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

k John i. 14, 18. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.—No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

Ghost eternally proceeding from the Father and the Son.[l]

CHAPTER III.

OF GOD'S ETERNAL DECREES.

GOD from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass;[m] yet so as thereby neither is God the author of sin;[n] nor is violence offered to the

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[l] John xv. 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. Gal. iv. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

[m] Eph. i. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Rom. xi. 33. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! Heb. vi. 17. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath. Rom. ix. 15, 18. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.—Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

[n] Jam i. 13, 17. Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man.—Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. 1 John i. 5. This

will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.[o]

II. Although God knows whatsoever may or can come to pass, upon all supposed conditions;[p] yet hath he not decreed any thing

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then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. Eccl. vii. 29.

[o] Acts ii. 23. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Matt. xvii. 12. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed; likewise shall also the Son of man suffer of them. Acts iv. 27, 28. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. John xix. 11. Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. Prov. xvi. 33. The lot is cast into the lap; but the whole disposing thereof is of the Lord. Acts xxvii. 23, 24, compared with *v.* 34.

[p] Acts xv. 18. Known unto God are all his works from the beginning of the world. 1 Sam. xxiii. 11, 12. Will the men of Keilah deliver me up into his hand? Will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver thee up. Matt. xi. 21, 23 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.—And thou, Capernaum, which art ex

because he foresaw it as future, or as that which would come to pass, upon such conditions.[q]

III. By the decree of God, for the manifestation of his glory, some men and angels[r] are predestinated unto everlasting life, and others fore-ordained to everlasting death.[s]

IV. These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed; and their number is

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alted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

[q] Rom ix. 11, 13, 16, 18. For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;—As it is written, Jacob have I loved, but Esau have I hated.—So then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.—Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

[r] 1 Tim. v. 21. I charge thee before God and the Lord Jesus Christ, and the elect angels. Matt. xxv. 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

[s] Rom. ix. 22, 23. What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory? Eph. i. 5, 6. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. Prov. xvi. 4. The Lord hath made all things for himself; yea, even the wicked for the day of evil.

so certain and definite that it cannot be either increased or diminished.[t]

V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory,[u] out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto;[v] and all to the praise of his glorious grace.[w]

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[t] 2 Tim. ii. 19. Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. John xiii. 18. I speak not of you all; I know whom I have chosen.

[u] Eph. i. 4, 9, 11. According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love;—Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself —In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Rom. viii. 30. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. 2 Tim. i. 9. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 1 Thess. v. 9. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

[v] Rom. ix. 11, 13, 16. See letter (q), page 27. Eph. i. 4, 9. See letter (u) above.

[w] Eph. i. 6, 12. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved:

VI. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, fore-ordained all the means thereunto.[x] Wherefore they who are elected being fallen in Adam, are redeemed by Christ,[y] are effectually called unto faith in Christ by his Spirit working in due season; are justified adopted, sanctified,[z] and kept by his power through faith unto salvation.[a] Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.[b]

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that we should be to the praise of his glory, who first trusted in Christ.

[x] Eph. i. 4. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Eph. ii. 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. 2 Thess. ii. 13. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth.

[y] 1 Thess. v. 9, 10. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him. Tit. ii. 14.

[z] Rom. viii. 30.—Them he also called. Eph. i. 5.—According to the good pleasure of his will. 2 Thess. ii. 13.—Through sanctification of the Spirit, and belief of the truth.

[a] 1 Peter i. 5. Who are kept by the power of God through faith unto salvation.

[b] John xvii. 9. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. Rom. viii. 28. And we know that all things work together for good, to them that love God, to them

VII. The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice.[c]

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who are the called according to his purpose, &c. [to the end of the chapter.] John vi. 64, 65. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. See John viii. 47, and x. 26.—1 John ii. 19. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us.

[c] Matt. xi. 25, 26. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. Rom. ix. 17, 18, 21, 22. For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy, &c.—Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction. 2 Tim. ii. 20.—But in a great house there are not only vessels of gold and silver, but also of wood and of earth; and some to honour, and some to dishonour. Jude 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus

VIII. The doctrine of this high mystery of predestination is to be handled with special prudence and care,[d] that men attending the will of God revealed in his word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election.[e] So shall this doctrine afford matter of praise, reverence, and admiration of God;[f] and of humility, diligence, and abundant consolation, to all that sincerely obey the gospel.[g]

Christ. 1 Pet. ii. 8—being disobedient; whereunto also they were appointed.

[d] Rom. ix. 20, and xi. 33. Nay, but, O man, who art thou, that repliest against God? shall the thing formed say to him that formed it, Why hast thou made me thus? O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! Deut. xxix. 29. The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

[e] 2 Pet. i. 10.—Give diligence to make your calling and election sure; for if ye do these things, ye shall never fall.

[f] Eph. i 6. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. See Rom. xi. 33, letter (d), above.

[g] Rom. xi. 5, 6, 20, and viii. 33. Even so, then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work.—Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear.—Who shall lay any thing to the charge of God's elect? It is God that justifieth. Luke x. 20.

CHAPTER IV

OF CREATION.

It pleased God the Father, Son, and Holy Ghost,[h] for the manifestation of the glory of his eternal power, wisdom and goodness,[i] in the beginning, to create or make of nothing the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.[j]

II. After God had made all other creatures, he created man, male and female,[k] with

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Notwithstanding, in this rejoice, not that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

[h] Heb. i. 2. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. John i. 2, 3. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. Job xxvi. 13, and xxxiii. 4. By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent.—The Spirit of God hath made me, and the breath of the Almighty hath given me life

[i] Rom. i. 20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. Psa. civ. 24. O Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches.

[j] Gen. 1st chap. throughout. Col. i. 16. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him.

[k] Gen. i. 27. So God created man in his own image,

reasonable and immortal souls,[l] endued with knowledge, righteousness, and true holiness, after his own image,[m] having the law of God written in their hearts,[n] and power to fulfil it;[o] and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change.[p] Beside this law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evil; which while they

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in the image of God created he him; male and female created he them.

[l] Gen. ii. 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Luke. xxiii. 43. See also Eccl. xii. 7. Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it. And Matt. x. 28. And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.

[m] Gen. i. 26. And God said, Let us make man in our image, after our likeness.

[n] Rom ii. 14, 15. For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves. Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another.

[o] Eccl. vii. 29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

[p] Gen. iii. 6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. See Eccl. vii. 29.

kept they were happy in their communion with God,[q] and had dominion over the creatures.[r]

CHAPTER V.

OF PROVIDENCE.

GOD, the great Creator of all things, doth uphold,[s] direct, dispose, and govern all creatures, actions, and things,[t] from the greatest even to the least,[u] by his most wise and holy

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[q] Gen. ii. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die. See Gen. iii 8—xi. 23.

[r] Gen. i. 28.—And have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. See Psa. viii. 6, 7, 8.

[s] Heb. i. 3. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power,——.

[t] Dan. iv. 34, 35.—I blessed the Most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him. What doest thou? Psa. cxxxv. 6. Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places. See also Acts xvii. 25, 26, 28, and Job xxxviii. xxxix. xl. xli. chapters.

[u] Matt. x. 29, 30, 31. Are not two sparrows sold

providence,[v] according to his infallible foreknowledge,[w] and the free and immutable counsel of his own will,[x] to the praise of the glory of his wisdom, power, justice, goodness and mercy.[y]

II. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly,[z] yet, by the same providence, he ordereth them to fall out according to the nature of

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for a farthing? And one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows. See also Matt. vi. 26, 30.

[v] Prov. xv. 3. The eyes of the Lord are in every place, beholding the evil and the good. 2 Chron. xvi. 9. For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect towards him. See also Psa. cxlv. 17, and civ. 24.

[w] Acts xv. 18. Known unto God are all his works from the beginning of the world.

[x] Eph. i. 11.—Who worketh all things after the counsel of his own will. Psa. xxxiii. 11. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.

[y] Eph. iii. 10. To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God. Rom. ix. 17. For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Psa. cxlv. 7. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

[z] Acts ii. 23 Him, being delivered by the determinate

second causes, either necessarily, freely or contingently.[a]

III. God, in his ordinary providence, maketh use of means,[b] yet is free to work

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counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.

[a] Gen. viii. 22. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease. Jer. xxxi. 35. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name. Ex. xxi. 13. If a man lie not in wait, but God deliver him into his hand, then I will appoint thee a place whither he shall flee. 1 Kings xxii. 34. And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. Isa. x. 6, 7. I will send him against an hypocritical nation; and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down. ——Howbeit, he meaneth not so, neither doth his heart think so; but it is in his heart to destroy, and cut off nations not a few.

[b] Acts xxvii. 24, 31. Saying, Fear not, Paul; thou must be brought before Cæsar: and lo, God hath given thee all them that sail with thee.—Paul said to the centurion, and to the soldiers, Except these abide in the ship, ye cannot be saved. Isa. lv. 10, 11. For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

without,[c] above,[d] and against them, at his pleasure.[e]

IV. The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the first fall, and all other sins of angels and men,[f] and that not by

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[c] Hos. i. 7. But I will have mercy upon the house of Judah, and I will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

[d] Rom. iv. 19, 20, 21. And being not weak in faith, he considered not his own body now dead; when he was about an hundred years old, neither yet the deadness of Sarah's womb. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God. And being fully persuaded that what he had promised, he was able also to perform.

[e] 2 Kings vi. 6. And the man of God said, Where fell it? And he showed him the place. And he cut down a stick, and cast it in thither, and the iron did swim. Dan. iii. 27. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their heads singed, neither were their coats changed, nor the smell of fire had passed on them.

[f] Rom. xi. 32, 33. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! 2 Sam. xxiv. 1, with 1 Chron. xxi. 1. And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. 1 Chron. x. 4, 13, 14. Then said Saul to his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come, and abuse me. But his armour-bearer would not, for he was sore afraid. So Saul took

a bare permission, but such as hath joined with it a most wise and powerful bounding,[g] and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends;[h] yet so, as the sinfulness thereof pro-

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a sword, and fell upon it.—So Saul died, for his transgression which he committed against the Lord, even against the word of the Lord which he kept not, and also for asking counsel of one that had a familiar spirit to inquire of it; and inquired not of the Lord; therefore he slew him, and turned the kingdom unto David the son of Jesse. 2 Sam. xvi. 10. And the king said, What have I to do with you, ye sons of Zeruiah? So let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so? See also Acts iv. 27, 28. For of a truth against thy holy child Jesus whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy head and thy counsel determined before to be done.

[g] Psa. lxxvi. 10. Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain. 2 Kings xix. 28. Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way which thou camest.

[h] Gen. l. 20. But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Isa. x. 6, 7, 12. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit, he meaneth not so, neither doth his heart think so, but it is in his heart to destroy and cut off nations not a few.—Wherefore it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion, and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

ceedeth only from the creature, and not from God; who being most holy and righteous, neither is, nor can be the author or approver of sin.[i]

V. The most wise, righteous and gracious God, doth oftentimes leave for a season his own children to manifold temptations and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled;[j] and to raise them to a more close

[i] 1 John ii. 16. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. Psa. l. 21. These things hast thou done, and I kept silence: thou thoughtest that I was altogether such a one as thyself: but I will reprove thee, and set them in order before thine eyes.—See also, James i. 13, 14, 17. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed.—Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

[j] 2 Chron. xxxii. 25, 26, 31. But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem. Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah.—Howbeit, in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him to try him, that he might know all that was in his heart.

and constant dependence for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends.[k]

VI. As for those wicked and ungodly men whom God, as a righteous judge, for former sins, doth blind and harden;[l] from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts;[m]

[k] 2 Cor. xii. 7, 8, 9. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the measenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for the: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Psa. lxxiii. throughout. Psa. lxxvii. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 12. Mark xiv. 66th ver. to the end. John xxi. 15, 16, 17.

[l] Rom. i. 24, 26, 28, and xi. 7, 8. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves;—For this cause God gave them up unto vile affections; for even their women did change the natural use into that which is against nature:—And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.—What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded, (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

[m] Deut. xxix. 4. Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

but sometimes also withdraweth the gifts which they had;[n] and exposeth them to such objects as their corruption makes occasion of sin;[o] and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan;[p] whereby it comes to pass that they harden themselves, even under those means which God useth for the softening of others.

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[n] Matt. xiii. 12. But whosoever hath not, from him shall be taken away even that he hath. See Matt. xxv. 29.

[o] 2 Kings viii. 12, 13. And Hazael said, Why weepeth my Lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. And Hazael said, But what, is thy servant a dog that he should do this great thing? And Elisha answered, The Lord hath showed me that thou shalt be king over Syria.

[p] Psa. lxxxi. 11, 12. But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust; and they walked in their own counsels. 2 Thess. ii. 10, 11, 12. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth; that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned, who believed not the truth, but had pleasure in unrighteousness.

[q] Ex. viii. 15, 32. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said;—and Pharaoh hardened his heart at this time also, neither would he let the people go. 2 Cor. ii. 15, 16. For we are unto God a sweet savour of Christ in them that are saved, and in them that perish to the one we are the savour of death

VII. As the providence of God doth, in general, reach to all creatures; so, after a most special manner, it taketh care of his church, and disposeth all things to the good thereof.[r]

CHAPTER VI.

OF THE FALL OF MAN, OF SIN, AND OF THE PUNISHMENT THEREOF.

OUR first parents, being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit.[s] This their sin God was pleased, according to his wise and holy coun-

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unto death; and to the other, the savour of life unto life. Isa. viii. 14. And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. See also Ex. vii. 3; 1 Pet. ii. 7, 8; Isa. vi. 9, 10, with Acts xxviii. 26, 27.

[r] Amos ix. 8, 9. Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. Rom. viii. 28. And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

Gen. iii. 13.—And the woman said, The serpent beguiled me, and I did eat. 2 Cor. xi. 3. But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

sel, to permit, having purposed to order it to his own glory. [t]

II. By this sin they fell from their original righteousness, and communion with God, [u] and so became dead in sin, [v] and wholly defiled in all the faculties and parts of soul and body. [w]

III. They being the root of all mankind, the guilt of this sin was imputed, [x] and the same

[t] Rom. xi. 32. For God hath concluded them all in unbelief, that he might have mercy upon all.

[u] Gen. iii. 7, 8. And the eyes of them both were opened, and they knew that they were naked: and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. Eccl. vii. 29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. Rom. iii. 23. For all have sinned and come short of the glory of God.

Eph. ii. 1. And you hath he quickened, who were dead in trespasses and sins. Rom. v. 12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

[w] Gen. vi. 5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart, was only evil continually. Jer. xvii. 9. The heart is deceitful above all things, and desperately wicked; who can know it? See also Rom. iii. 10, to the 19th ver.

[x] Acts xvii. 26. And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; and Gen. ii. 16, 17, with Rom. v. 12, 15, 16, 17, 18, 19, and 1 Cor. xv. 21, 22, 45, 49. For since by man came death, by man came

death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation. [y]

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, [z] and wholly inclined to all evil, [a] do proceed all actual transgressions. [b]

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also the resurrection of the dead: for as in Adam all die, even so in Christ shall all be made alive:—and so it is written, The first man Adam was made a living soul; the last Adam was made a quickening Spirit.—And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Psa. li. 5. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Gen. v. 3. And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image: and called his name Seth. Job xiv. 4. Who can bring a clean thing out of an unclean? not one. Job xv. 14. What is man that he should be clean? and he which is born of a woman, that he should be righteous?

[z] Rom. v. 6. For when we were yet without strength, in due time Christ died for the ungodly. Rom. viii. 7. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. John iii. 6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Rom. vii. 18. For I know that in me, (that is, in my flesh,) dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not.

[a] Gen. viii. 21. And the Lord said, The imagination of man's heart is evil from his youth. Rom. iii. 10, 11, 12. As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no, not one.

James i. 14, 15. But every man is tempted when he

V. This corruption of nature, during this life, doth remain in those that are regenerated:[c] and although it be through Christ pardoned and mortified, yet both itself, and all the motions thereof, are truly and properly sin.[d]

VI. Every sin, both original and actual, being a transgression of the righteous law of

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is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death. Matt. xv. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

[c] Rom. vii. 14, 17, 18, 23. For we know that the law is spiritual; but I am carnal, sold under sin.—Now, then, it is no more I that do it, but sin that dwelleth in me. For I know that in me, (that is, in my flesh,) dwelleth no good thing: for to will is present with me, but how to perform that which is good, I find not.—But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. James iii. 2. For in many things we offend all. Prov. xx. 9. Who can say, I have made my heart clean, I am pure from my sin? Eccl. vii. 20. For there is not a just man upon earth that doeth good and sinneth not.

[d] Rom. vii. 5, 7, 8, 25. For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death.—What shall we say then? Is the law sin? God forbid. Nay I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet. But sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.—So then with the mind I myself serve the law of God; but with the flesh the law of sin.

God, and contrary thereunto,[e] doth, in its own nature, bring guilt upon the sinner,[f] whereby he is bound over to the wrath of God,[g] and curse of the law,[h] and so made subject to death,[i] with all miseries spiritual,[j] temporal,[k] and eternal.[l]

CHAPTER VII.

OF GOD'S COVENANT WITH MAN.

THE distance between God and the creature is so great, that although reasonable creatures

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[e] 1 John iii. 4. Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law

[f] Rom. iii. 19. Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.

[g] Eph. ii. 3.——and were by nature the children of wrath, even as others

[h] Gal. iii. 10. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

[i] Rom. vi. 23. For the wages of sin is death.

[j] Eph. iv. 18. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.

[k] Lam. iii. 39. Wherefore doth a living man complain, a man for the punishment of his sins?

[l] Matt. xxv. 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. 2 Thess. i. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power

do owe obedience unto him as their Creator, yet they could never have any fruition of him, as their blessedness and reward, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant.[m]

II. The first covenant made with man was a covenant of works,[n] wherein life was promised to Adam, and in him to his posterity,[o] upon condition of perfect and personal obedience.[p]

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[m] Job ix. 32, 33. For he is not a man as I am, that I should answer him, and we should come together in judgment. Neither is their any days-man betwixt us, that might lay his hand upon us both. Psa. cxiii. 5, 6. Who is like unto the Lord our God, who dwelleth on high; who humbleth himself to behold the things that are in heaven, and in the earth. Acts xvii. 24, 25. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things. See also Job xxxv. 7, 8, and Luke xvii. 10.

[n] Gal. iii. 12. And the law is not of faith: but the man that doeth them shall live in them. Hosea vi. 7. Gen. ii. 16, 17.

[o] Rom. x. 5. For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them.

[p] Gen. ii. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die. Gal. iii. 10. For as many as are of the works of the law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

III. Man, by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second,[q] commonly called the covenant of grace: wherein he freely offered unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved,[r] and promising to give unto all those that are ordained unto life, his Holy Spirit, to make them willing and able to believe.[s]

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[q] Gal. iii. 21.—For if there had been a law given which could have given life, verily righteousness should have been by the law. Rom. viii. 3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Isa xlii. 6. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles. Gen. iii. 15.

[r] Mark xvi. 15. 16. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. John iii. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.

[s] Ezek. xxxvi. 26, 27. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. John vi. 37, 44. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.—No man can come to me, except the Father, which hath sent me draw him; and I will raise him up at the last day.

IV. This covenant of grace is frequently set forth in the Scripture by the name of a testament, in reference to the death of Jesus Christ, the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.[t]

V. This covenant was differently administered in the time of the law, and in the time of the gospel:[u] under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all fore-signifying Christ to come,[v] which

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[t] Heb. ix. 15, 16, 17. And for this cause he is the mediator of the new testament, that by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth. Heb. vii. 22. By so much was Jesus made a surety of a better testament. Luke xxii. 20. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. See also 1 Cor. xi. 25.

[u] 2 Cor. iii. 6, 7, 8, 9. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life. But if the ministration of death written and engraved in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away, how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

[v] Heb viii. ix. x. chapters Rom. iv 11. And he

were for that time sufficient and efficacious, through the operation of the Spirit to instruct and build up the elect in faith, in the promised Messiah,[w] by whom they had full remission of sins, and eternal salvation; and is called the Old Testament.[x]

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received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. Col. ii. 11, 12. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead 1 Cor. v. 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. Col. ii. 17. Which are a shadow of things to come; but the body is of Christ.

[w] 1 Cor. x. 1, 2, 3, 4. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea. And did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ. Heb. xi. 13. These all died in faith, not having received the promises; but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. John viii. 56. Your father Abraham rejoiced to see my day; and he saw it and was glad.

[x] Gal. iii. 7, 8, 9, 14. Know ye, therefore, that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith preached before the gospel unto

VI. Under the gospel, when Christ the substance,[y] was exhibited, the ordinances in which this covenant is dispensed, are the preaching of the word, and the administration of the sacraments of baptism and the Lord's supper;[z] which, though fewer in number,

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Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.—That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

[y] Col. ii. 17. Which are a shadow of things to come: but the body is of Christ.

[z] Matt. xxviii. 19, 20. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. 1 Cor. xi. 23, 24, 25. For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread: and, when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: This do in remembrance of me. After the same manner, also, he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 2 Cor. iii. 7, 8, 9, 10, 11. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious.

and administered with more simplicity and less outward glory, yet in them it is held forth in more fulness, evidence, and spiritual efficacy, [a] to all nations, both Jews and Gentiles; [b] and is called the New Testament. [c] There are not, therefore, two covenants of grace differing in substance, but one and the same under various dispensations. [d]

CHAPTER VIII.

OF CHRIST THE MEDIATOR.

It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only

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[a] Heb. xii. 22 to 28. See also Jer. xxxi. 33, 34.

[b] See letter [z], page 51, and Matt. xxviii. 19. Eph. ii. 15, 16, 17, 18, 19. Having abolished in his flesh, the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.

[c] Luke xxii. 20. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you. Heb. viii. 7, 8, 9.

[d] Gal. iii. 14, 16. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. —Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but

begotten Son, to be the mediator between God and man,[e] the prophet,[f] priest,[g] and king;[h] the head and saviour of his church,[i] the heir of all things,[j] and judge of the

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as of one, And to thy seed, which is Christ. Acts xv. 11. But we believe, that through the grace of the Lord Jesus Christ we shall be saved, even as they. Rom. iii. 30.—Seeing it is one God which shall justify the circumcision by faith, and uncircumcision through faith.

[e] Isa. xlii. 1. Behold my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. 1 Pet. i. 19, 20.—But with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you. 1 Tim. ii. 5. For there is one God, and one mediator between God and men, the man Christ Jesus. See also John iii. 16.

[f] Acts iii. 22. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things, whatsoever he shall say unto you. Deut. xviii. 15.

[g] Heb. v. 5, 6. So also Christ glorified not himself to be made a high-priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest for ever, after the order of Melchisedec.

[h] Psa. ii. 6. Yet have I set my king upon my holy hill of Zion. Luke i. 33. And he shall reign over the house of Jacob for ever: and of his kingdom there shall be no end.

[i] Eph. v. 23. For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body.

[j] Heb. i. 2. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things.

world;[k] unto whom he did, from all eternity, give a people to be his seed,[l] and to be by him in time redeemed, called, justified, sanctified and glorified.[m]

II. The Son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fulness of time was come, take upon him man's nature,[n] with all the essen-

[k] Acts xvii. 31. Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead.

[l] John xvii. 6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Psa. xxii. 30. A seed shall serve him; it shall be accounted to the Lord for a generation. Isa. liii. 10. Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

[m] 1 Tim. ii. 6. Who gave himself a ransom for all to be testified in due time. Isa. lv. 4, 5. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee. 1 Cor. i. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

[n] John i. 1, 14. In the beginning was the word, and the word was with God, and the word was God. And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. 1 John v. 20. And we know that the Son of God is come and hath given us an under-

tial properties and common infirmities thereof, yet without sin: [o] being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance.[p] So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion.[q] Which per-

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standing, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Phil. ii. 6. Who, being in the form of God, thought it not robbery to be equal with God. Gal. iv. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

[o] Heb. ii. 17. Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people. Heb. iv. 15. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

[p] Luke i. 27, 31, 35. To a virgin espoused to a man, whose name was Joseph, of the house of David; and the virgin's name was Mary.—And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus.—And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God. Gal. iv. 4. See letter ([u]), page 54.

[q] Luke i. 35. See letter ([p]) above. Col. ii. 9. For in him dwelleth all the fulness of the Godhead bodily. Rom. ix. 5. Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen. 1 Tim. iii. 16. And without controversy great is the mystery of godliness, God was manifest in the flesh

son is very God and very man, yet one Christ, the only mediator between God and man.[r]

III. The Lord Jesus in his human nature thus united to the divine, was sanctified and anointed with the Holy Spirit above measure;[s] having in him all the treasures of wisdom and knowledge,[t] in whom it pleased the Father that all fulness should dwell:[u] to the end that being holy, harmless, undefiled, and full of grace and truth,[v] he might be thoroughly furnished to execute the office of a mediator and surety.[w] Which office he took

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[r] Rom. i. 3, 4. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. 1 Tim. ii. 5. For there is one God, and one mediator between God and men, the man Christ Jesus.

[s] Psa. xlv. 7.—God, thy God, hath anointed thee with the oil of gladness above thy fellows. John iii. 34. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

[t] Col. ii. 3. In whom are hid all the treasures of wisdom and knowledge.

[u] Col. i. 19. For it pleased the Father, that in him should all fulness dwell.

[v] Heb. vii. 26. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. John i. 14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth

[w] Acts x. 38. How God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the

not unto himself, but was thereunto called by his Father;[x] who put all power and judgment into his hand, and gave him commandment to execute the same.[y]

IV. This office the Lord Jesus did most willingly undertake,[z] which, that he might discharge, he was made under the law,[a] and did perfectly fulfil it;[b] endured most grievous torments immediately in his soul,[c] and

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devil; for God was with him. Heb. xii. 24.—And to Jesus, the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. Heb. vii. 22. By so much was Jesus made a surety of a better testament.

[x] Heb. v. 5. So also Christ glorified not himself to be made an high-priest; but he that said unto him, Thou art my Son, to-day have I begotten thee.

[y] John v. 22, 27. For the Father judgeth no man; but hath committed all judgment unto the Son; and hath given him authority to execute judgment also, because he is the Son of man. Matt. xxviii. 18. And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth.

[z] Psa. xl. 7, 8. Then said I, Lo, I come: in the volume of the book it is written of me. I delight to do thy will, O my God; yea, thy law is within my heart. Phil. ii. 8. And became obedient unto death, even the death of the cross.

[a] Gal. iv. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

[b] Matt. iii. 15 Thus it becometh us to fulfil all righteousness. Matt v. 17.—I am not come to destroy, but to fulfil.

[c] Matt xxvi. 37, 38 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death. Luke xxii. 44. And

most painful sufferings in his body;[d] was crucified and died;[e] was buried, and remained under the power of death, yet saw no corruption.[f] On the third day he arose from the dead,[g] with the same body in which he suffered;[h] with which also he ascended into heaven, and there sitteth at the right hand of his Father,[i] making intercession;[j] and

being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. Matt. xxvii. 46. And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabacthani? that is to say, My God, my God, why hast thou forsaken me?

[d] Matt. xxvi. and xxvii. chapters.

[e] Phil. ii. 8. He humbled himself and became obedient unto death, even the death of the cross.

[f] Acts ii. 24, 27. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.—Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Acts xiii. 37. But he, whom God raised again, saw no corruption.

[g] 1 Cor. xv. 4. That he was buried, and that he rose again the third day, according to the Scriptures.

[h] John xx. 25, 27. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.—Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

[i] Mark xvi. 19. He was received up into heaven, and sat on the right hand of God.

Rom. viii. 34. Who is even at the right hand of God, who also maketh intercession for us. Heb. vii. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

shall return to judge men and angels, at the end of the world. [k]

V. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father; [l] and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him. [m]

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[k] Rom. xiv. 9, 10. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.—For we shall all stand before the judgment-seat of Christ. Acts i. 11, and x. 42. Matt. xiii. 40, 41, 42. As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.—Jude 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day. See also 2 Pet. ii. 4.

[l] Rom. v. 19. For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous. Heb. ix. 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Rom. iii. 25, 26. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Heb. x. 14. For by one offering he hath perfected for ever them that are sanctified. See also Eph. v. 2.

[m] Eph. i. 11 14. In whom also we have obtained

VI. Although the work of redemption was not actually wrought by Christ till after his incarnation, yet the virtue, efficacy, and benefits thereof, were communicated unto the elect, in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices, wherein he was revealed, and signified to be the seed of the woman, which should bruise the serpent's head, and the lamb slain from the beginning of the world, being yesterday and to-day the same and for ever. [n]

VII. Christ, in the work of mediation, acteth according to both natures; by each nature doing that which is proper to itself; [o] yet by

an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of his own will.—Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory. John xvii. 2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. See also Heb. ix. 12, 15.

[n] Gal. iv. 4, 5. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Gen. iii. 15. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel. Rev. xiii. 8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. Heb. xiii. 8. Jesus Christ, the same yesterday, to-day, and for ever.

[o] 1 Pet. iii. 18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. See also Heb. ix. 14

reason of the unity of the person, that which is proper to one nature, is sometimes, in Scripture, attributed to the person denominated by the other nature. [p]

VIII. To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same; [q] making intercession for them, [r] and revealing unto them, in and by the word, the mysteries of salvation; [s] effectually persuading them by his Spirit to believe and obey; and governing

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p Acts xx. 28. Feed the church of God, which he hath purchased with his own blood. John iii. 13. And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven. 1 John iii. 16. Hereby perceive we the love of God, because he laid down his life for us.

q John vi. 37, 39. All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.—And this is the Father's will, which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. John x. 16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice.

r 1 John ii. 1. If any man sin, we have an advocate with the Father, Jesus Christ the righteous. Rom. viii. 34. It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

s John xv. 15. For all things that I have heard of my Father, I have made known unto you. Eph. i. 9. According to his good pleasure, which he hath purposed in himself. John xvii. 6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

their hearts by his word and Spirit,[t] overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation.[u]

CHAPTER IX.

OF FREE WILL.

GOD hath endued the will of man with that natural liberty, that it is neither forced, nor by any absolute necessity of nature determined to good or evil.[v]

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[t] 2 Cor. iv. 13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak. Rom. viii. 9, 14. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his. —For as many as are led by the Spirit of God, they are the sons of God. See also Rom. xv. 18, 19, and John xvii. 17.

[u] Psa. cx. 1. The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. 1 Cor. xv. 25, 26. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. Mal. iv. 2, 3. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts. Col. ii. 15. And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

[v] James i. 14. But every man is tempted, when

II. Man, in his state of innocency, had freedom and power to will and to do that which is good and well-pleasing to God;[w] but yet mutably, so that he might fall from it.[x]

III. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation;[y] so as a natural man being altogether averse from that good,[z] and dead in

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he is drawn away of his own lust, and enticed. Deut. xxx. 19. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live. See John v. 40.

[w] Eccl. vii. 29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. Gen. i. 26. And God said, Let us make man in our image, after our likeness.

[x] Gen. ii. 16, 17. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die. Gen. iii. 6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat.

[y] Rom. v. 6. For when we were yet without strength, in due time Christ died for the ungodly. Rom. viii. 7. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. John xv. 5. For without me ye can do nothing.

[z] Rom. iii. 10, 12. As it is written, There is none righteous, no, not one: they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one

sin,[a] is not able, by his own strength, to convert himself, or to prepare himself thereunto.[b]

IV. When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin,[c] and by his grace alone, enables him freely to will and to do that which is spiritually good;[d] yet so as that, by reason of his remaining corruption, he doth not perfectly, nor only, will that which

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[a] Eph. ii. 1, 5. And you hath he quickened, who were dead in trespasses and sins;—even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved.) Col. ii. 13. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.

[b] John vi. 44, 65. No man can come to me, except the Father, which hath sent me, draw him:—and he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. 1 Cor. ii. 14. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned. See also Eph. ii. 2, 3, 4, 5, and Tit. iii. 3, 4, 5.

[c] Col. i 13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. John viii. 34, 36. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. If the Son therefore shall make you free, ye shall be free indeed.

[d] Phil. ii. 13. For it is God which worketh in you both to will and to do of his good pleasure. Rom. vi. 18, 22. Being then made free from sin, ye became the servants of righteousness. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

is good, but doth also will that which is evil.[e]

V. The will of man is made perfectly and immutably free to good alone, in the state of glory only.[f]

CHAPTER X.

OF EFFECTUAL CALLING.

ALL those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call,[g]

[e] Gal. v. 17. For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. Rom. vii. 15. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

[f] Eph. iv. 13. Till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ. Jude 24. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy.

[g] Rom. viii. 30. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. Rom. xi. 7. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. Eph. i. 10. That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.

by his word and Spirit,[h] out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ;[i] enlightening their minds, spiritually and savingly, to understand the things of God,[j] taking away their heart of stone, and giving unto them an heart of flesh;[k] renewing their wills,

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[h] 2 Thess. ii. 13, 14. God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. 2 Cor. iii. 3, 6. Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

[i] Rom. viii. 2. For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death. 2 Tim. i. 9, 10. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. See also Eph. ii. 1, 2, 3, 4, 5.

[j] Acts xxvi. 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. 1 Cor. ii. 10, 12. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

[k] Ezek. xxxvi. 26. A new heart also will I give you,

and by his almighty power determining them to that which is good; [l] and effectually drawing them to Jesus Christ; [m] yet so as they come most freely, being made willing by his grace. [n]

II. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man, [o] who is altogether passive

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and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

[l] Ezek. xi. 19. And I will give them one heart, and I will put a new spirit within you. Deut. xxx. 6. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. See also Ezek xxxvi. 27.

[m] John vi. 44, 45. No man can come to me, except the Father, which hath sent me, draw him. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

[n] Cant. i. 4. Draw me, we will run after thee. Psa. cx. 3. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. John vi. 37.

[o] 2 Tim. i. 9. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began. Tit. iii. 4, 5. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Rom. ix. 11. For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. See also Eph. ii 4, 5, 8, 9.

therein, until, being quickened and renewed by the Holy Spirit, [p] he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it. [q]

III. Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, [r] who worketh when, and where, and how he pleaseth. [s] So also are all other

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[p] 1 Cor. ii. 14. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. Rom. viii. 7. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. Eph. ii. 5. Even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved.)

[q] John vi. 37. All that the Father giveth me, shall come to me: and him that cometh to me, I will in no wise cast out. Ezek. xxxvi. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. John v. 25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.

[r] Luke xviii. 15, 16. And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them: but Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Acts ii. 38, 39. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

[s] John iii. 8. The wind bloweth where it listeth, and thou hearest its sound thereof, but canst not tell

elect persons, who are incapable of being outwardly called by the ministry of the word [t]

IV. Others, not elected, although they may be called by the ministry of the word,[u] and may have some common operations of the Spirit,[v] yet they never truly come to Christ, and therefore cannot be saved: [w] much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; [x] and to assert and

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whence it cometh, and whither it goeth; so is every one that is born of the Spirit.

[t] Acts iv. 12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

[u] Matt. xxii. 14. For many are called, but few are chosen.

[v] Matt. xiii. 20, 21. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it: yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended.

[w] John vi. 64, 65, 66. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him. John viii. 24. I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins.

[x] Acts iv. 12. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved. John xiv 6. Jesus

maintain that they may is very pernicious, and to be detested.[y]

CHAPTER XI.

OF JUSTIFICATION.

THOSE whom God effectually calleth, he also freely justifieth;[z] not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: not for any thing wrought in them, or done by them, but for Christ's sake alone: not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them,[a] they receiving and resting on

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saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me. John xvii. 3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

[y] 2 John 10, 11. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed, is partaker of his evil deeds. Gal i. 8. But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed.

[z] Rom. viii. 30. Whom he called, them he also justified. Rom. iii. 24. Being justified freely by his grace, through the redemption that is in Christ Jesus.

[a] Rom. iv. 5, 6, 7, 8. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith

him and his righteousness by faith; which faith they have not of themselves, it is the gift of God. [b]

II. Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification; [c] yet is it not alone in the person justified, but is ever accompanied

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is counted for righteousness. Even as David also describeth the blessedness of the man to whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. 2 Cor. v. 19, 21. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.—For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. Rom. iii. 22, 24, 25, 27, 28. Tit. iii. 5, 7. Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost; that, being justified by his grace, we should be made heirs, according to the hope of eternal life. Eph. i. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Jer. xxiii. 6. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. See also 1 Cor. i. 30, 31, and Rom. v. 17, 18, 19.

[b] Phil. iii. 9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Acts xiii. 38, 39. Eph. ii. 8. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.

[c] John i. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Rom. iii. 28. Therefore we conclude, that a man is justified by faith without

with all other saving graces, and is no dead faith, but worketh by love. [d]

III. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf. [e] Yet in as much as he was given by the Father for them, [f] and his obedience and satisfaction accepted in their stead, [g] and

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the deeds of the law. Rom. v. 1. Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ.

[d] Jam. ii. 17, 22, 26. Even so faith, if it hath not works, is dead, being alone.—Seest thou how faith wrought with his works, and by works was faith made perfect?—For as the body without the spirit is dead, so faith without works is dead also. Gal. v. 6. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

[e] Rom. v. 8, 9, 10, 19. But God commendeth his love towards us, in that while we were yet sinners, Christ died for us; much more, then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.—For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. 1 Tim ii. 6. Who gave himself a ransom for all, to be testified in due time. Heb. x. 10, 14. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.—For by one offering he hath perfected for ever them that are sanctified. See also Dan. ix. 24, 26, and Isa. liii. 4, 5, 6, 10, 11, 12.

[f] Rom. viii. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

[g] 2 Cor. v. 21. For he hath made him to be sin

both freely, not for any thing in them, their justification is only of free grace;[h] that both the exact justice, and rich grace of God, might be glorified in the justification of sinners.[i]

IV. God did, from all eternity, decree to justify all the elect;[j] and Christ did in the fulness of time, die for their sins, and rise again for their justification:[k] nevertheless they are

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for us, who knew no sin; that we might be made the righteousness of God in him. Matt. iii. 17. And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Eph. v. 2. And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet smelling savour.

[h] Rom. iii. 24. Being justified freely by his grace, through the redemption that is in Christ Jesus. Eph. i. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

[i] Rom. iii. 26. To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus. Eph. ii. 7. That in the ages to come he might show the exceeding riches of his grace in his kindness towards us through Christ Jesus.

[j] Gal. iii. 8. And the Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. 1 Pet. i. 2, 19, 20. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedienee and sprinkling of the blood of Jesus Christ.—But with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you. See Rom. viii. 30.

[k] Gal. iv. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made

not justified, until the Holy Spirit doth, in due time, actually apply Christ unto them.[l]

V. God doth continue to forgive the sins of those that are justified:[m] and although they can never fall from the state of justification,[n] yet they may by their sins fall under God's fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.[o]

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under the law. 1 Tim. ii. 6. Who gave himself a ransom for all, to be testified in due time. Rom. iv. 25. Who was delivered for our offences, and was raised again for our justification.

[l] Col. i. 21, 22. And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy, and unblamable, and unreprovable in his sight. See also Gal. ii. 16, and Tit. iii. 4, 5, 6, 7.

[m] Matt. vi. 12. And forgive us our debts, as we forgive our debtors. 1 John i. 9. If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John ii. 1. If any man sin, we have an advocate with the Father, Jesus Christ the righteous.

[n] Luke xxii. 32. But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. John x. 28. And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand.—Heb. x. 14. For by one offering he hath perfected for ever them that are sanctified.

[o] Psa. lxxxix. 31, 32, 33. If they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes: nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. Psa.

VI. The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament. [p]

CHAPTER XII.

OF ADOPTION.

ALL those that are justified, God vouchsafeth, in and for his only Son Jesus Christ, to make partakers of the grace of adoption: [q]

xxxii. 5. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Matt. xxvi. 75. And Peter remembered the word of Jesus—and he went out, and wept bitterly. See also Psa. li. 7, 8, 9, 10, 11, 12, and 1 Cor. xi. 30, 32.

[p] Gal. iii. 9, 13, 14. So then they which be of faith are blessed with faithful Abraham.—Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Rom. iv. 22, 23, 24. And therefore it was imputed to him for righteousness. Now, it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead.

[q] Eph. i. 5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Gal. iv. 4, 5. God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

by which they are taken into the number, and enjoy the liberties and privileges of the children of God;[r] have his name put upon them;[s] receive the Spirit of adoption; have access to the throne of grace with boldness;[u] are enabled to cry, Abba, Father;[v] are pitied,[w] protected,[x] provided for[y] and

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[r] Rom. viii. 17. And if children, then heirs; heirs of God, and joint heirs with Christ. John i. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

[s] Jer. xiv. 9. Yet thou, O Lord, art in the midst of us, and we are called by thy name; leave us not. Rev. iii. 12. Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name.

[t] Rom. viii. 15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

[u] Eph. iii. 12. In whom we have boldness and access with confidence by the faith of him. Rom. v. 2.

[v] Gal. iv. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

[w] Psa. ciii. 13. Like as a father pitieth his children, so the Lord pitieth them that fear him.

[x] Prov. xiv. 26. In the fear of the Lord is strong confidence; and his children shall have a place of refuge.

[y] Matt. vi. 30, 32. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?—For your heavenly Father knoweth that ye have need of all these things. 1 Pet. v. 7. Casting all your care upon him; for he careth for you.

chastened by him as by a father yet never cast off,[a] but sealed to the day of redemption,[b] and inherit the promises,[c] as heirs of everlasting salvation.[d]

CHAPTER XIII.

OF SANCTIFICATION.

THEY who are effectually called and regenerated, having a new heart and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection,[e] by his word and Spirit

[a] Heb. xii. 6. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

[a] Lam. iii. 31. For the Lord will not cast off for ever.

[b] Eph. iv. 30. Whereby ye are sealed unto the day of redemption.

[c] Heb. vi. 12. That ye be not slothful, but followers of them who through faith and patience inherit the promises.

[d] 1 Pet. i. 4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. Heb. i. 14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

[e] 1 Cor. vi. 11. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. Acts xx. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. Phil. iii. 10. That I may know him, and the power of his resurrection, and

dwelling in them; [f] the dominion of the whole body of sin is destroyed, [g] and the several lusts thereof are more and more weakened and mortified, [h] and they more and more quickened and strengthened, in all saving graces, [i] to the practice of true holiness, without which no man shall see the Lord. [j]

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the fellowship of his sufferings, being made conformable unto his death. Rom. vi. 5, 6. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

[f] Eph. v. 26. That he might sanctify and cleanse it with the washing of water by the word. 2 Thess. ii. 13. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth.

[g] Rom. vi. 6, 14. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.—For sin shall not have dominion over you: for ye are not under the law, but under grace.

[h] Gal. v. 24. And they that are Christ's have crucified the flesh, with the affections and lusts. Rom. viii. 13. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

[i] Col. i. 11. Strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness. Eph. iii. 16. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.

[j] 2 Cor. vii. 1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Heb. xii. 14. Follow peace with all

II. This sanctification is throughout in the whole man,[k] yet imperfect in this life: there abideth still some remnants of corruption in every part,[l] whence ariseth a continual and irreconcilable war, the flesh lusting against the Spirit, and the Spirit against the flesh.[m]

III. In which war, although the remaining corruption for a time may much prevail,[n] yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome:[o] and so the

men, and holiness, without which no man shall see the Lord.

[k] 1 Thess. v. 23. And the very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ.

[l] 1 John i. 10. If we say that we have not sinned, we make him a liar, and his word is not in us. Phil. iii. 12. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus See also Rom. vii. 18, 23.

[m] Gal. v. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

[n] Rom. vii. 23. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

[o] Rom. vi. 14. For sin shall not have dominion over you. for ye are not under the law, but under grace. 1 John v. 4. For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith. Eph. iv. 16. From whom the whole body fitly joined together and compacted by that which every joint supplieth according to the effectual

saints grow in grace,[p] perfecting holiness in the fear of God.[q]

CHAPTER XIV.

OF SAVING FAITH.

THE grace of faith, whereby the elect are enabled to believe to the saving of their souls,[r] is the work of the Spirit of Christ in their hearts;[s] and is ordinarily wrought by the ministry of the word:[t] by which also, and by the administration of the sacraments,

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working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

[p] 2 Pet. iii. 18. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. 2 Cor. iii. 18. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

[q] 2 Cor. vii. 1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

[r] Heb. x. 39. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

[s] 2 Cor. iv. 13. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak. Eph. ii. 8. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.

[t] Rom. x. 14, 17. How shall they believe in him of whom they have not heard? and how shall they hear

and prayer, it is increased and strengthened. [u]

II. By this faith, a Christian believeth to be true, whatsoever is revealed in the word, for the authority of God himself speaking therein; [v] and acteth differently, upon that which each particular passage thereof containeth; yielding obedience to the commands, [w] trembling at the threatenings, [x] and embracing the promises of God for this life, and that

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without a preacher?—So, then, faith cometh by hearing, and hearing by the word of God.

[u] 1 Pet. ii. 2. As new-born babes, desire the sincere milk of the word, that ye may grow thereby. Luke xvii. 5. And the apostles said unto the Lord, Increase our faith. Rom. i. 16, 17. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. See also Acts xx. 32.

[v] 1 Thess. ii. 13. For this cause also thank we God, without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. 1 John v. 10. He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. Acts xxiv. 14. Believing all things which are written in the law and in the prophets.

[w] Rom. xvi. 26. But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.

[x] Isa. lxvi. 2. To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word.

which is to come.[y] But the principal acts of saving faith are, accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.[z]

III. This faith is different in degrees, weak or strong;[a] may be often and many ways

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[y] Heb. xi. 13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. 1 Tim. iv. 8. But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

[z] John i. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Acts xvi. 31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Gal. ii 20. I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. Acts xv. 11. But we believe that through the grace of the Lord Jesus Christ, we shall be saved, even as they.

[a] Heb. v. 13, 14. For every one that useth milk is unskilful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Rom. iv. 19, 20. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God. Matt. vi. 30. Shall he not much more clothe you, O ye of little faith? Matt. viii. 10. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

assailed and weakened, but gets the victory;[b] growing up in many to the attainment of a full assurance through Christ,[c] who is both the author and finisher of our faith.[d]

CHAPTER XV.

OF REPENTANCE UNTO LIFE.

REPENTANCE unto life is an evangelical grace,[e] the doctrine whereof is to be preached

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[b] Luke xxii. 31, 32. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. Eph. vi. 16. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. 1 John v. 4, 5. For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

[c] Heb. vi. 11, 12. And we desire that every one of you do show the same diligence, to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises. Heb. x. 22. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

[d] Heb. xii. 2. Looking unto Jesus, the author and finisher of our faith.

[e] Acts xi. 18. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. See also Zech. xii. 10

by every minister of the gospel, as well as that of faith in Christ. [f]

II. By it a sinner, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous law of God, and upon the apprehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God, [g] purposing and endeavouring to walk

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[f] Luke xxiv. 47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Mark i. 15. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. Acts xx. 21. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

[g] Ezek. xviii. 30, 31. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? Ezek. xxxvi. 31. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations. Psa. li. 4. Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest. Jer. xxxi. 18, 19. I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. 2 Cor. vii. 11. For behold this self-same

with him, in all the ways of his commandments.[h]

III. Although repentance be not to be rested in as any satisfaction for sin, or any cause of the pardon thereof,[i] which is the act of God's free grace in Christ;[j] yet is it of such neces-

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thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter. See also Joel ii. 12, 13. Amos v. 15, and Psa. cxix. 128.

[h] Psa. cxix. 6, 59, 106. Then shall I not be ashamed, when I have respect unto all thy commandments.—I thought on my ways and turned my feet unto thy testimonies.—I have sworn and I will perform it, that I will keep thy righteous judgments. Luke i. 6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. See also 2 Kings xxiii. 25.

[i] Ezek. xxxvi. 31 32. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations. Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Ezek. xvi. 63. That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.

[j] Hos. xiv. 2, 4. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.—I will heal their backsliding, I will love them freely: for mine anger is turned away from him. Rom. iii. 24. Being justified freely by his grace, through the redemption that is in Christ Jesus. Eph. i. 7

sity to all sinners, that none may expect pardon without it.[k]

IV. As there is no sin so small but it deserves damnation;[l] so there is no sin so great, that it can bring damnation upon those who truly repent.[m]

V. Men ought not to content themselves with a general repentance, but it is every man's duty to endeavour to repent of his particular sins, particularly.[n]

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[k] Luke xiii. 3, 5. I tell you nay; but, except ye repent, ye shall all likewise perish. See also Acts xvii. 30.

[l] Rom. vi. 23. For the wages of sin is death. Matt. xii. 36. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.

[m] Isa. lv. 7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Rom. viii. 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Isa. i. 18. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

[n] Psa. xix. 13. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Luke xix. 8. And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. 1 Tim. i. 13. 15 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.—This is a faithful saying, and worthy of all acceptation, that

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof, [o] upon which, and the forsaking of them, he shall find mercy: [p] so he that scandalizeth his brother, or the church of Christ, ought to be willing, by a private or public confession and sorrow for his sin, to declare his repentance to those that are offended; [q] who are thereupon to be reconciled to him, and in love to receive him. [r]

Christ Jesus came into the world to save sinners; of whom I am chief.

[o] Psa. xxxii. 5, 6. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah. For this shall every one that is godly, pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him. See also Psa. li. 4, 5, 7, 9, 14.

[p] Prov. xxviii. 13. He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. 1 John i. 9. If we confess our sins, he is faithful and just to forgive us our sins.

[q] James v. 16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Luke xvii. 3, 4. Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. Josh. vii. 19. And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me. Psa li. throughout.

[r] 2 Cor. ii. 8 Wherefore I beseech you, that ye would confirm your love toward him. See Gal. vi. 1, 2.

CHAPTER XVI

OF GOOD WORKS.

GOOD works are only such as God hath commanded in his holy word,[s] and not such as, without the warrant thereof, are devised by men out of blind zeal, or upon any pretence of good intention.[t]

II. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith:[u] and by them believers manifest their thankfulness,[v]

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[s] Micah vi. 8. He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Rom. xii. 2. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. Heb. xiii. 21. Make you perfect in every good work to do his will.

[t] Matt. xv. 9. But in vain they do worship me, teaching for doctrines the commandments of men. Isa. xxix. 13. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men. John xvi. 2. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you, will think that he doeth God service. See 1 Sam. xv. 21, 22, 23.

[u] James ii. 18, 22. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. —Seest thou how faith wrought with his works, and by works was faith made perfect?

[v] Psa. cxvi. 12, 13. What shall I render unto the

strengthen their assurance,[w] ed.fy their brethren,[x] adorn the profession of the gospel,[y] stop the mouths of the adversaries,[z] and glorify God,[a] whose workmanship they are, cre-

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Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. 1 Pet. ii. 9. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light.

[w] 1 John ii. 3, 5. And hereby we do know that we know him, if we keep his commandments.—But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. 2 Pet. i. 5, 6, 7, 8, 9, 10.

[x] 2 Cor. ix. 2. For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Matt. v. 16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

[y] Tit. ii. 5. To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. 1 Tim. vi. 1. Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. See also Tit. ii. 9, 10, 11, 12.

[z] 1 Pet. ii. 15. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men.

[a] 1 Pet. ii. 12. Having your conversation honest among the Gentiles; that, whereas they speak against you as evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation. Phil. i. 11. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. John xv. 8. Herein is my Father glorified, that ye bear much fruit

ated in Christ Jesus thereunto, [b] that, having their fruit unto holiness, they may have the end, eternal life. [c]

III. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ. [d] And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same Holy Spirit to work in them to will and to do of his good pleasure; [e] yet are they not hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them. [f]

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[b] Eph. ii. 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

[c] Rom. vi. 22. But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

[d] John xv. 5, 6. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire. See Ezek. xxxvi. 26, 27.

[e] Phil. ii. 13. For it is God which worketh in you both to will and to do of his good pleasure. Phil. iv. 13. I can do all things through Christ which strengtheneth me. 2 Cor. iii. 5. Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God.

[f] Phil. ii. 12. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. Heb. vi. 11. 12. And we de-

IV. They, who in their obedience, attain to the greatest height which is possible in this life, are so far from being able to supererogate and to do more than God requires, that they fall short of much, which in duty they are bound to do.[g]

V. We cannot, by our best works, merit pardon of sin, or eternal life, at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit, nor satisfy for the debt of our former sins;[h]

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sire that every one of you do show the same diligence, to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises. Isa. lxiv. 7. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. See also 2 Pet. i. 3, 5, 10, 11, and 2 Tim. i. 6, and Acts xxvi. 6, 7, together with Jude 20 and 21 verses.

[g] Luke xvii. 10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. Job ix. 2, 3. But how should man be just with God? If he will contend with him, he cannot answer him one of a thousand. Gal. v. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would.

[h] Rom. iii 20. Therefore by the deeds of the law, there shall no flesh be justified in his sight: for by the law is the knowledge of sin. Rom. iv. 2, 4, 6. For if Abraham were justified by works, he hath whereof to glory, but not before God.—Now to him that worketh, is the reward not

but when we have done all we can, we have done but our duty, and are unprofitable servants;[i] and because, as they are good, they proceed from his Spirit;[j] and as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment.[k]

VI. Yet notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in him,[l] not

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reckoned of grace, but of debt. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works. Eph. ii. 8, 9. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. Psa. xvi. 2. O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee. See also Tit. iii. 5, 6, 7. Rom. viii. 18, 22, and Job xxxv. 7, 8.

[i] Luke xvii. 10. See letter (ε), p. 91.

[j] Gal. v. 22, 23. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

[k] Isa. lxiv. 6. But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. Psa. cxliii. 2. And enter not into judgment with thy servant; for in thy sight shall no man living be justified. Psa. cxxx. 3. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? See also Gal. v. 17, and Rom. vii. 15, 18.

[l] Eph. i. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. 1 Pet. ii. 5. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Gen. iv. 4. And Abel, he also brought of the firstlings of his

as though they were in this life wholly unblamable and unreprovable in God's sight;[m] but that he, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.[n]

VII. Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others;[o] yet because

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flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering. With Heb. xi. 4.

[m] Job ix. 20. If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse. Psa. cxliii. 2.

[n] 2 Cor. viii. 12. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. Heb. vi. 10. For God is not unrighteous, to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. Matt. xxv. 21, 23. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

[o] 2 Kings x. 30, 31. And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel. But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart; for he departed not from the sins of Jeroboam, which made Israel to sin. Phil. i. 15, 16, 18. Some indeed preach Christ even of envy and strife, and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds.—What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and [r] therein do rejoice.

they proceed not from a heart purified by faith;[p] nor are done in a right manner, according to the word;[q] nor to a right end, the glory of God;[r] they are therefore sinful, and cannot please God, or make a man meet to receive grace from God.[s] And yet their

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[p] Heb. xi. 4, 6. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it, he being dead, yet speaketh.—But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. See Gen. iv. 3, 4, 5.

[q] 1 Cor. xiii. 3. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Isa. i. 12. When ye come to appear before me, who hath required this at your hand, to tread my courts?

[r] Matt vi. 2, 5, 16. Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.—And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.—Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

[s] Hag. ii. 14. So is this people, and so is this nation before me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean. Tit. i. 15. Unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. Amos v. 21, 22. I hate, I despise your feast-days, and I will not smell in your solemn assemblies. Though ye offer me burnt-offerings, and your meat-

neglect of them is more sinful, and displeasing unto God. [t]

CHAPTER XVII.

OF THE PERSEVERANCE OF THE SAINTS.

THEY whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved. [u]

II. This perseverance of the saints depends, not upon their own free-will, but upon the immutability of the decree of election, flowing

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offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. See also Hos. i. 4; Rom. ix. 16, and Tit. iii. 5.

[t] Psa. xiv. 4. Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord. Psa. xxxvi. 3. The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good. Job xxi. 14. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. See also Matt. xxv. 41, 42, 43, 45, and Matt. xxiii. 23.

[u] Phil. i. 6. Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ. John x. 28, 29. And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me, is greater than all: and none is able to pluck them out of my Father's hand. See also 1 John iii. 9, 1 Pet. i. 5, 9, and Job xvii. 9

from the free and unchangeable love of God the Father; [v] upon the efficacy of the merit and intercession of Jesus Christ; [w] the abiding of the Spirit and of the seed of God within them; [x] and the nature of the covenant of

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[v] 2 Tim. ii. 19. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. Jer. xxxi. 3. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.

[w] Heb. x. 10, 14. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.—For by one offering he hath perfected for ever them that are sanctified. John xvii. 11, 24. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.—Father, I will that they also whom thou hast given me be with me where I am: that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. Heb. vii. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Heb. ix. 12, 13, 14, 15. Rom. viii. 33, to the end. Luke xxii. 32.

[x] John xiv. 16, 17. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. 1 John ii. 27. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. 1 John iii. 9. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God.

grace:[y] from all which ariseth also the certainty and infallibility thereof.[z]

III. Nevertheless they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins;[a] and for a time continue therein:[b] whereby they incur God's displeasure,[c] and grieve his Holy

[y] Jer. xxxii. 40. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. With Heb. viii. 10, 11, 12.

[z] 2 Thess. iii. 3. But the Lord is faithful, who shall stablish you, and keep you from evil. 1 John ii. 19. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest, that they were not all of us. John x. 28. They shall never perish. 1 Thess. v. 23, 24.

[a] Matt. xxvi. 70, 72, 74. But he denied before them all, saying, I know not what thou sayest.—And again he denied with an oath, I do not know the man.—Then began he to curse and to swear, saying, I know not the man.

[b] 2 Sam. xii. 9, 13. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.—And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die.

[c] Isa. lxiv. 7, 9. For thou hast hid thy face from us, and hast consumed us, because of our iniquities.—Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people. 2 Sam. xi. 27. And when the mourning was

Spirit;[d] come to be deprived of some measure of their graces and comforts;[e] have their hearts hardened,[f] and their consciences wounded;[g] hurt and scandalize others,[h] and bring temporal judgments upon themselves.[i]

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past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord.

[d] Eph. iv. 30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

[e] Psa. li. 8, 10, 12. Make me to hear joy and gladness: that the bones which thou hast broken may rejoice. —Create in me a clean heart, O God; and renew a right spirit within me.—Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Rev. ii. 4. Nevertheless, I have somewhat against thee, because thou hast left thy first love.

[f] Mark vi. 52. For they considered not the miracle of the loaves: for their heart was hardened. Mark xvi. 14. Afterward he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him, after he was risen. Psa. xcv. 8.

[g] Psa. xxxii. 3, 4. When I kept silence, my bones waxed old, through my roaring all the day long: for day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Psa. li. 8. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

[h] 2 Sam. xii. 14. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee, shall surely die.

[i] Psa. lxxxix. 31, 32. If they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. 1 Cor. xi. 32. But when we are judged we are chastened

CHAPTER XVIII.

OF THE ASSURANCE OF GRACE AND SALVATION.

ALTHOUGH hypocrites, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and estate of salvation;[j] which hope of theirs shall perish:[k] yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may in this life be certainly assured that they are in a state of grace,[l] and may rejoice in the hope of the

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of the Lord, that we should not be condemned with the world.

[j] Job viii. 14. Whose hope shall be cut off, and whose trust shall be a spider's web. Deut xxix. 19. I shall have peace though I walk in the imagination of my heart, to add drunkenness to thirst. John viii. 41. Ye do the deeds of your Father. Then said they to him, We be not born of fornication; we have one Father, even God.

[k] Matt. vii. 22, 23. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity. Job viii. 13.

[l] 1 John ii. 3. And hereby we do know that we know him, if we keep his commandments. 1 John v. 13. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. 1 John iii. 14, 18, 19, 21, 24.

glory of God: which hope shall never make them ashamed.[m]

II. This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope;[n] but an infallible assurance of faith, founded upon the divine truth of the promises of salvation,[o] the inward evidence of those graces unto which these promises are made,[p] the testimony of the Spirit of adop-

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[m] Rom. v. 2, 5. By whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God.—And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

[n] Heb. vi. 11, 19. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end.—Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil.

[o] Heb. vi. 17, 18. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

[p] 2 Pet. i. 4, 5, 10, 11. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge.—Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ. 1 John iii. 14. We know that we have passed from death unto life, because we love the brethren. 1 John ii. 3, and 2 Cor. i. 12.

tion witnessing with our spirits that we are the children of God:[q] which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption.[r]

III. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties before he be partaker of it:[s] yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto.[t] And

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[q] Rom. viii. 15, 16. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.

[r] Eph. i. 13, 14. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory. 2 Cor. i. 21, 22. Now he which establisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts.

[s] Isa. l. 10. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. 1 John v. 13. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. See Psa. lxxxviii. throughout, and lxxvii to the 12th verse.

[t] 1 Cor. ii. 12. Now we have received not the spirit of the world, but the Spirit which is of God: that we

therefore it is the duty of every one to give all diligence to make his calling and election sure;[u] that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance:[v] so far is it from inclining men to looseness.[w]

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might know the things that are freely given to us of God. 1 John iv. 13. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. Heb. vi. 11, 12. And we desire that every one of you do show the same diligence, to the full assurance of hope unto the end. That ye be not slothful, but followers of them who through faith and patience inherit the promises. Eph. iii. 17, 18, 19.

[u] 2 Pet. i. 10. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall.

[v] Rom. v. 1, 2, 5. Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.—And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Rom. xiv. 17. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. Rom. xv. 13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Psa. cxix. 32. I will run the way of thy commandments, when thou shalt enlarge my heart. Psa. iv 6, 7. Eph. i. 3, 4.

[w] Rom. vi. 1, 2. What shall we say then? shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Tit. ii. 11, 12, 14. For the grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we

IV. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as, by negligence in preserving of it; by falling into some special sin, which woundeth the conscience, and grieveth the Spirit; by some sudden or vehement temptation; by God's withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness and to have no light:[x] yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sin-

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should live soberly, righteously, and godly, in this present world.—Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

[x] Cant. v. 2, 3, 6. I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?—I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer. Psa. li. 8, 12, 14. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.—Restore unto me the joy of thy salvation; and uphold me with thy free Spirit.—Deliver me from blood-guiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness. Eph. iv. 30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Compare the above with Psa. lxxvii. first ten verses, and Matt. xxvi. 69, 70, 71, 72. Psa. xxxi. 22. Psa. lxxxviii. throughout, and Isa. l. 10.

cerity of heart and conscience of duty, out of which, by the operation of the Spirit, this assurance may in due time be revived,[y] and by the which, in the mean time, they are supported from utter despair.[z]

CHAPTER XIX.

OF THE LAW OF GOD.

GOD gave to Adam a law, as a covenant of works, by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it.[a]

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[y] 1 John iii. 9. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God. Luke xxii. 32. But I have prayed for thee, that thy faith fail not. Job xiii. 15. Though he slay me, yet will I trust in him: but I will maintain mine own ways before him. Psa. lxxiii. 15, and li. 8, 12, with Isa. l. 10.

[z] Micah vii. 7, 8, 9. Therefore I will look unto the Lord; I will wait for the God of my salvation; my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness. Isa. liv. 7, 8.

[a] Gen. i. 26. And God said, Let us make man in our image, after our likeness Gen. ii. 17. But of

II. This law, after his fall, continued to be a perfect rule of righteousness; and as such, was delivered by God upon mount Sinai in ten commandments, and written in two tables;[b] the first four commandments contain-

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the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Rom. ii. 14, 15. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another. Rom. x. 5. For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them. Rom. v. 12, 19. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.—For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous. See also Gal. iii. 10, 12. Eccl. vii. 29, and Job xxviii. 28.

[b] James i. 25. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. James ii. 8, 10. If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well.—For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. Rom. iii. 19. Now we know, that what things soever the law saith, it saith to them who are under the law. Deut. v. 32. Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left. And chap. x. 4. And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount, out of the midst of the fire in the day of the assembly: and the Lord gave them unto me. Ex. xxxiv. 1, and Rom xiii. 8, 9.

ing our duty towards God, and the other six our duty to man.[c]

III. Beside this law, commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;[d] and partly holding forth divers instructions of moral duties.[e] All which ceremonial laws are now abrogated under the New Testament.[f]

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[c] Matt. xxii. 37, 38, 39, 40. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. Ex. xx. 3 to 18.

[d] Heb. x. 1. For the law, having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect. Gal. iv. 1, 2, 3. Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world. Col. ii. 17. Which are a shadow of things to come: but the body is of Christ. Heb. ix. chap.

[e] 1 Cor. v. 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. 2 Cor. vi. 17. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

[f] Col. ii 14, 16, 17. Blotting out the hand writing of ordinances that was against us, which was contrary to

IV. To them also, as a body politic, he gave sundry judicial laws, which expired together with the state of that people, not obliging any other, now, further than the general equity thereof may require. [g]

V. The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof; [h] and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator who gave it. [i]

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us, and took it out of the way, nailing it to his cross.—Let no man therefore judge you in meat, or in drink.—Which are a shadow of things to come: but the body is of Christ. Eph. ii. 15, 16. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.

[g] See Ex. xxi. chap. and xxii. chap. 1st to the 29th verse. Gen. xlix. 10. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be. Matt. v. 38, 39. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil. 1 Cor. ix. 8, 9, 10.

[h] Rom. xiii. 8, 9. See letter (*b*), page 105. 1 John ii. 3, 4, 7. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.—Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. Rom. iii. 31, and vi. 15. Do we then make void the law through faith? God forbid: yea, we establish the law. What then? shall we sin, because we are not under the law, but under grace? God forbid.

[i] Jam. ii. 10, 11. See letter (*b*), page 105.

Neither doth Christ in the gospel any way dissolve, but much strengthen, this obligation. [j]

VI. Although true believers be not under the law as a covenant of works, to be thereby justified or condemned; [k] yet is it of great use to them, as well as to others; in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; [l] discovering also the sinful pollutions of their nature, hearts, and lives; [m] so as, examining themselves thereby, they may come to further conviction of,

[j] Matt. v. 18, 19. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. James ii. 8. Rom. iii. 31.

[k] Rom. vi. 14. For sin shall not have dominion over you; for ye are not under the law, but under grace. Rom. viii. 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. See also Gal. iv. 4, 5, and Acts xiii. 39.

[l] Rom. vii. 12. Wherefore the law is holy; and the commandment holy, and just, and good. Psa. cxix. 5. O that my ways were directed to keep thy statutes! 1 Cor. vii. 19. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. Gal. v. 14, 18, 19, 20, 21, 22, 23.

[m] Rom. vii. 7. What shall we say then? is the law sin? God forbid. Nay, I had not known sin but by the law: for I had not known lust, except the law had said, Thou shalt not covet. Rom. iii. 20. For by the law is the knowledge of sin

humiliation for, and hatred against sin; [n] together with a clearer sight of the need they have of Christ, and the perfection of his obedience. [o] It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin; [p] and the threatenings of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse thereof threatened in the law. [q] The promises of it, in like manner, show them God's approbation

[n] Rom. vii. 9, 14, 24. For I was alive without the law once; but when the commandment came, sin revived, and I died.—For we know that the law is spiritual; but I am carnal, sold under sin.—O wretched man that I am! who shall deliver me from the body of this death?

[o] Gal. iii. 24. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. Rom. viii. 3, 4. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Rom. vii. 24, 25.

[p] James ii. 11. For he that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. Psa. cxix. 128. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.

[q] Ezra ix. 13, 14. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this: should we again break thy commandments, and join in affinity with the people of these abominations, wouldest thou not be angry with us till thou hadst consumed us,

of obedience, and what blessings they may expect upon the performance thereof;[r] although not as due to them by the law as a covenant of works:[s] so as a man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace.[t]

VII. Neither are the forementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it:[u] the Spirit of

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so that there should be no remnant nor escaping? Psa. lxxxix. 30, 31, 32, 33, 34.

[r] Psa. xxxvii. 11. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. Psa. xix. 11. Moreover by them is thy servant warned: and in keeping of them there is great reward. Lev. xxvi. 1, to the 14th verse, and Eph. vi. 2. Matt. v. 5.

[s] Gal. ii. 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

[t] Rom. vi. 12, 14. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. —For sin shall not have dominion over you: for ye are not under the law, but under grace. Heb. xii. 28, 29. Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear.—For our God is a consuming fire. 1 Pet. iii. 8, 9, 10, 11, 12. Psa. xxxiv. 12, 13, 14, 15, 16.

[u] Gal. iii. 21. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. Tit. ii. 11, 12, 13, 14.

Christ subduing and enabling the will of man to do that freely and cheerfully, which the will of God, revealed in the law, requireth to be done. [v]

CHAPTER XX.

OF CHRISTIAN LIBERTY, AND LIBERTY OF CONSCIENCE.

THE liberty which Christ hath purchased for believers under the gospel consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law; [w] and in their being delivered from this present evil world, bondage to Satan, and dominion of sin, [x] from the evil of afflictions, the sting

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[v] Ezek xxxvi. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. Heb. viii. 10. For this is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people. Jer. xxxi. 33.

[w] Tit. ii. 14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Gal. iii. 13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed, &c.

[x] Gal. i. 4. Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father. Acts xxvi. 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may

of death, the victory of the grave, and everlasting damnation;[y] as also in their free access to God,[z] and their yielding obedience unto him, not out of slavish fear, but a child-like love, and a willing mind.[a] All which were common also to believers under the law;[b] but under the New Testament, the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the Jewish church was subjected;[c] and in greater boldness of access to the throne of

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receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Rom. vi. 14. For sin shall not have dominion over you: for ye are not under the law, but under grace.

[y] Psa. cxix. 71. It is good for me that I have been afflicted: that I might learn thy statutes. 1 Cor. xv. 56, 57. The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Rom. viii. 1.

[z] Rom. v. 2. By whom also we have access by faith into this grace wherein we stand.

[a] Rom. viii. 14, 15. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 1 John iv. 18.—There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

[b] Gal. iii. 9, 14. So then they which be of faith, are blessed with faithful Abraham.—That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

[c] Gal. v. 1. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Acts xv. 10. Now therefore why tempt ye God, to put a yoke upon

grace,[d] and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.[e]

II. God alone is Lord of the conscience,[f] and hath left it free from the doctrines and commandments of men which are in any thing contrary to his word, or beside it in matters of faith or worship.[g] So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true

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the neck of the disciples, which neither our fathers nor we were able to bear? Gal. iv. 1, 2, 3, 6.

[d] Heb. iv. 14, 16. Seeing then that we have a great high-priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.—Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Heb. x. 19, 20. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh.

[e] John vii. 38, 39. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified.) 2 Cor. iii. 13, 17, 18.

[f] Rom. xiv. 4. Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up; for God is able to make him stand.

[g] Acts iv. 19. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. Acts v. 29. Then Peter and the other apostles answered, and said, We ought to obey God, rather than men. 1 Cor. vii. 23. Matt xxiii. 8, 9, 10. 2 Cor. i. 24 Matt. xv. 9.

liberty of conscience;[h] and the requiring an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also.[i]

III. They who, upon pretence of Christian liberty, do practise any sin, or cherish any lust, do thereby destroy the end of Christian liberty; which is, that, being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him, all the days of our life.[j]

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[h] Col. ii. 20, 22, 23. Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances;—(which all are to perish with the using,) after the commandments and doctrines of men? Which things have indeed a show of wisdom in will-worship, and humility, and neglecting of the body; but not in any honour to the satisfying of the flesh. Gal. i. 10. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. Gal. ii. 4. And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage. See. Gal. v. 1.

[i] Isa. viii. 20. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. Acts xvii. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. John iv. 22. Ye worship ye know not what: we know what we worship; for salvation is of the Jews. See also Hos. v. 11, with Rev. xiii. 12, 16, 17.

[j] Gal. v. 13. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. 1 Pet. ii. 16

IV. And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God. [k] And for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation; or to the power of godliness; or such erroneous opinions or practices, as, either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established

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As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Luke i. 74, 75. That he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life. 2 Pet. ii. 19. John viii. 34.

[k] 1 Pet. ii. 13, 14, 16. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well.—As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Heb. xiii. 17. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account; that they may do it with joy and not with grief: for that is unprofitable for you. See also Rom. xiii. 1 to the 8th verse.

in the church;[l] they may lawfully be called to account, and proceeded against by the censures of the church.[m]

CHAPTER XXI.

OF RELIGIOUS WORSHIP AND THE SABBATH-DAY.

THE light of nature showeth that there is a God, who hath lordship and sovereignty over all; is good, and doeth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served with all the heart, and with all the soul, and with all the might.[n]

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[l] Rom. i. 32. Who, knowing the judgment of God, that they which commit such things are worthy of death; not only do the same, but have pleasure in them that do them. 1 Cor. v. 1, 5, 11, 13. It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.—To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.—But now I have written unto you not to keep company, if any man that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one, no. not to eat.—But them that are without, God judgeth. Therefore put away from among yourselves that wicked person.

[m] 2 Thess. iii. 14. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Tit. iii. 10. A man that is an heretic, after the first and second admonition, reject.

[n] Rom. i. 20 For the invisible things of him from the creation of the world are clearly seen, being understood

But the acceptable way of worshipping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation or any other way not prescribed in the Holy Scripture. [o]

II. Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to him alone: [p] not to angels, saints, or any other

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by the things that are made, even his eternal power and godhead; so that they are without excuse. Psa. cxix. 68. Thou art good, and doest good: teach me thy statutes. Jer. x. 7. Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee. Psa. xxxi. 23. O love the Lord, all ye his saints; for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. Psa. xviii. 3. Rom. x. 12. Psa. lxii. 8. Josh. xxiv. 14. Mark xii. 33.

[o] Deut. xii. 32. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. Matt. xv. 9. But in vain they do worship me, teaching for doctrines the commandments of men. Matt. iv. 9, 10. And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. See also Deut. xv. to the 20th verse, and Ex. xx. 4, 5, 6.

[p] John v. 23. That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him. 2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. Matt. iv. 10. Rev. v. 11, 12, 13.

creature:[q] and since the fall, not without a Mediator; nor in the mediation of any other but of Christ alone.[r]

III. Prayer with thanksgiving, being one special part of religious worship,[s] is by God required of all men;[t] and that it may be accepted, it is to be made in the name of the Son,[u] by the help of his Spirit,[v] according to his will,[w] with understanding, reverence,

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[q] Col. ii. 18. Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels. Rev. xix. 10. And I fell at his feet to worship him. And he said unto me, See thou do it not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God. Rom. i. 25. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

[r] John xiv. 6. Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me. 1 Tim. ii. 5. For there is one God and one Mediator between God and men, the man Christ Jesus. Eph. ii. 18. For through him we both have access by one Spirit unto the Father.

[s] Phil. iv. 6. Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.

[t] Psa. lxv. 2. O thou that hearest prayer, unto thee shall all flesh come.

[u] John xiv. 13, 14. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

[v] Rom. viii. 26. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

[w] 1 John v. 14. And this is the confidence that we

humility, fervency, faith, love, and perseverance;[x] and, if vocal, in a known tongue.[y]

IV. Prayer is to be made for things lawful,[z] and for all sorts of men living, or that shall live hereafter;[a] but not for the dead,[b]

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have in him, that if we ask any thing according to his will he heareth us.

[x] Psa. xlvii. 7. For God is the king of all the earth; sing ye praises with understanding. Heb. xii. 28. Let us have grace, whereby we may serve God acceptably, with reverence and godly fear. Gen xviii. 27. I have taken upon me to speak unto the Lord, which am but dust and ashes. Jam. v. 16. The effectual fervent prayer of a righteous man availeth much. Eph. vi. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. See also Jam. i. 6, 7. Mark xi. 24. Matt. vi. 12, 14, 15. Col. iv. 2.

[y] 1 Cor. xiv. 14. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

[z] 1 John v. 14. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

[a] 1 Tim. ii. 1, 2. I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

[b] 2 Sam. xii. 21, 22, 23. Then said his servants unto him, What thing is this that thou hast done? Thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to

nor for those of whom it may be known that they have sinned the sin unto death.[c]

V. The reading of the Scriptures with godly fear;[d] the sound preaching,[e] and conscionable hearing of the word, in obedience unto God with understanding, faith, and reverence;[f] singing of psalms with grace in the heart;[g] as, also, the due administration and worthy receiving of the sacraments instituted by Christ; are all parts of the ordinary reli-

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him, but he shall not return to me, Luke xvi. 25, 26, and Rev. xiv. 13.

[c] 1 John v. 16. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

[d] Acts xv. 21. For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath-day. Rev. i. 3. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.

[e] 2 Tim. iv. 2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine.

[f] James i. 22. But be ye doers of the word, and not hearers only, deceiving your own selves. Acts x. 33. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God. Heb. iv. 2. For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it. Matt. xiii. 19. Isa. lxvi. 2.

[g] Col. iii. 16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs,

gious worship of God:[h] besides religious oaths,[i] and vows,[j] solemn fastings,[k] and thanksgivings upon special occasions;[l] which are, in their several times and seasons, to be used in an holy and religious manner.[m]

VI. Neither prayer, nor any other part of religious worship, is now, under the gospel, either tied into, or made more acceptable by

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singing with grace in your hearts to the Lord. Eph. v. 19. Jam. v. 13.

[h] Matt. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Acts ii. 42. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. 1 Cor. xi. 23, to verse 29.

[i] Deut. vi. 13. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

[j] Eccl. v. 4, 5. When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou has vowed. Better is it that thou shouldest not vow, than that thou shouldest vow, and not pay. Acts xviii. 18.

[k] Joel ii. 12. Therefore also now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning. Matt. ix. 15. Can the children of the bride-chamber mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then shall they fast. 1 Cor. vii. 5. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

[l] Psa. cvii. throughout.

[m] Heb. xii. 28. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear.

any place in which it is performed, or towards which it is directed:[n] but God is to be worshipped every where[o] in spirit and in truth;[p] as in private families[q] daily,[r] and in secret each one by himself,[s] so more solemnly in the public assemblies, which are

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[n] John iv. 21. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

[o] Mal. i. 11. From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles: and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts. 1 Tim. ii. 8. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

[p] John iv. 23, 24. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him, must worship him in spirit and in truth.

[q] Jer. x. 25. Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name. Job i. 5. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually. 2 Sam. vi. 18, 20. And as soon as David had made an end of offering burnt-offerings and peace-offerings, he blessed the people in the name of the Lord of hosts.--Then David returned to bless his household.

[r] Matt. vi. 11. Give us this day our daily bread. Josh. xxiv. 15.

[s] Matt. vi. 6. But thou, when thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father, which is in secret; and thy Father, which seeth in secret, shall reward thee openly. Eph. vi. 18.

not carelessly or wilfully to be neglected or forsaken, when God, by his word or providence, calleth thereunto.[t]

VII. As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in his word, by a positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him:[u] which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week,[v] which in Scripture

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[t] Isa. lvi. 7. Mine house shall be called an house of prayer for all people. Heb. x. 25. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. Prov. viii. 34. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. Acts ii. 42. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

[u] See the 4th commandment in Ex. xx. 8, 9, 10, 11. Isa. lvi. 2, 4. Blessed is the man that doeth this, and the son of man that layeth hold on it: that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.—For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant. Isa. lvi. 6.

[v] Gen. ii. 3. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made. 1 Cor. xvi. 1, 2. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there

is called the Lord's-day,[w] and is to be continued to the end of the world, as the Christian Sabbath.[x]

VIII. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest all the day from their own works, words and thoughts, about their worldly employments and recreations;[y] but also are taken up the

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be no gatherings when I come. Acts xx. 7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, (ready to depart on the morrow;) and continued his speech until midnight.

[w] Rev. i. 10. I was in the Spirit on the Lord's day, and heard behind me a great voice as of a trumpet.

[x] Ex. xx. 8, 10. (See letter (*u*), page 123.) Matt. v. 17, 18. Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

[y] Ex. xvi. 23, 25, 26, 29, 30. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning.—And Moses said, Eat that to-day; for to-day is the Sabbath unto the Lord: to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none.—See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day, the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day. Ex. xxxi. 15, 16. Six days may work be done; but

whole time in the public and private exercises of his worship, and in the duties of necessity and mercy. [z]

CHAPTER XXII.

OF LAWFUL OATHS AND VOWS.

A LAWFUL oath is a part of religious worship, [a] wherein upon just occasion, the person swearing solemnly calleth God to witness what he asserteth or promiseth; and to judge him according to the truth or falsehood of what he sweareth. [b]

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in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath-day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant. Isa. lviii. 13. Neh. xiii. 15, 16, 17, 18, 19, 21, 22.

[z] Isa. lviii. 13. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words. Matt. xii. 1 to the 13th verse.

[a] Deut. x. 20. Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

[b] Ex. xx. 7. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. Lev. xix. 12. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord. 2 Cor. i. 23. Moreover, I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. See also 2 Chron. vi. 22, 23.

II. The name of God only is that by which men ought to swear, and therein it is to be used with all holy fear and reverence; [c] therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred. [d] Yet as, in matters of weight and moment, an oath is warranted by the word of God, under the New Testament, as well as under the Old, [e] so a lawful oath, being imposed by lawful authority, in such matters ought to be taken.

III. Whosoever taketh an oath ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth. [g] Neither

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[c] Deut. vi. 13. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

[d] Jer. v. 7. How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses. James v. 12. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea; and your nay, nay; lest ye fall into condemnation. See the 3d commandment in Ex. xx. 7.

[e] Heb. vi. 16. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Isa. lxv. 16.

[f] 1 Kings. viii. 31. If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house. Ezra x. 5. Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware.

[g] Jer. iv. 2. And thou shalt swear, The Lord

may any man bind himself by oath to any thing but what is good and just, and what he believeth so to be, and what he is able and resolved to perform.[h] Yet it is a sin to refuse an oath touching any thing that is good and just, being imposed by lawful authority.[i]

IV. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation.[j] It cannot oblige to sin; but in any thing not sinful, being

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liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory. See also Ex. xx. 7.

[h] Gen. xxiv. 2, 3, 9. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: and I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell.—And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

[i] Num. v. 19, 21. And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse.—Then the priest shall charge the woman with an oath of cursing; and the priest shall say unto the woman, The Lord make thee a curse and an oath among thy people, when the Lord doth make thy thigh to rot and thy belly to swell. Neh. v. 12. Then I called the priests, and took an oath of them that they should do according to this promise.

[j] Psa. xxiv. 4. He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully Jer. iv. 2. See letter *g*, page 122.

taken, it binds to performance, although to a man's own hurt: [k] nor is it to be violated, although made to heretics or infidels. [l]

V. A vow is of the like nature with a promissory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness. [m]

VI. It is not to be made to any creature, but to God alone: [n] and that it may be accepted, it is to be made voluntarily, out of faith and conscience of duty, in way of thankfulness for mercy received, or for obtaining of what we

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[k] Psa. xv. 4. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not. 1 Sam. xxv. 22, 32, 33, 34.

[l] Ezek. xvii. 16, 18. As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon, he shall die.—Seeing he despised the oath, by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape. Josh. ix. 18, 19. 2 Sam. xxi. 1.

[m] Isa. xix. 21. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. Eccl. v. 4, 5. When thou vowest a vow unto God, defer not to pay it: for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow, and not pay. Psa. lxvi. 13, 14. I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble. Psa. lxi. 8.

[n] Psa. lxxvi. 11. Vow, and pay unto the Lord your God: let all that be round about him bring presents unto him that ought to be feared. Jer. xliv. 25, 26.

want, whereby we more strictly bind ourselves to necessary duties, or to other things, so far and so long as they may fitly conduce thereunto. [o]

VII. No man may vow to do any thing forbidden in the word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he hath no promise or ability from God. [p] In which respects, popish monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are su-

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[o] Deut. xxiii. 21, 23. When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee.—That which is gone out of thy lips, thou shalt keep and perform, even a free-will-offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth. Psa. l. 14. Offer unto God thanksgiving, and pay thy vows unto the Most High. Gen. xxviii. 20, 21, 22. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace: then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee. Compare with the above 1 Sam. i. 11, and Psa. cxxxii. 2, 3, 4, 5.

[p] Acts xxiii. 12. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, that they would neither eat nor drink till they had killed Paul. Mark vi. 26. And the king was exceeding sorry, yet for his oath's sake, and for their sakes which sat with him, he would not reject her. See also Num. xxx. 5, 8, 12, 13.

perstitious and sinful snares, in which no Christian may entangle himself. [q]

CHAPTER XXIII.

OF THE CIVIL MAGISTRATE.

GOD, the Supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory and the public good, and to this end, hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil doers. [r]

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[q] 1 Cor. vii. 2, 9. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.—But if they cannot contain, let them marry: for it is better to marry than to burn. 1 Cor. vii. 23.

[r] Rom xiii. 1, 3, 4. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.—For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. 1 Pet. ii. 13, 14. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well

II. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto;[s] in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth,[t] so, for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasions.[u]

III. Civil magistrates may not assume to themselves the administration of the word and sacraments;[v] or the power of the keys of the

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[s] Prov. viii. 15, 16. By me kings reign and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. See letter (*r*), page 130.

[t] Psa. lxxxii. 3, 4. Defend the poor and fatherless: do justice to the afflicted and needy: deliver the poor and needy: rid them out of the hand of the wicked. 2 Sam. xxiii. 3. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. See 1 Pet. ii. 13, letter (*r*), page 130.

[u] Luke iii. 14. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages. Matt. viii. 9.—For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come and he cometh: and to my servant, Do this, and he doeth it. Acts x. 1, 2. Rom. xiii. 4.

[v] 2 Chron. xxvi. 18. And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron, that are consecrated to burn incense; go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the Lord God.

kingdom of heaven;[w] or, in the least, interfere in matters of faith.[x] Yet as nursing fathers, it is the duty of civil magistrates to protect the church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner, that all ecclesiastical persons whatever shall enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions, without violence or danger.[y] And, as Jesus Christ hath appointed a regular government and discipline in his church, no law of any commonwealth should interfere with, let, or hinder, the due exercise thereof, among the voluntary members of any denomination of Christians, according to their own profession and belief.[z] It is the duty of civil magistrates to protect the person and good name of

[w] Matt. xvi. 19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven. 1 Cor. iv. 1, 2. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful.

[x] John xviii. 36. Jesus answered, My kingdom is not of this world. Mal. ii. 7. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts. Acts v. 29. Then Peter and the other apostles answered and said, We ought to obey God rather than men.

[y] Isa. xlix. 23. And kings shall be thy nursing fathers, and their queens thy nursing mothers.

[z] Psa. cv. 15. Touch not mine anointed, and do my prophets no harm. Acts xviii. 14, 15, 16.

all their people, in such an effectual manner as that no person be suffered, either upon pretence of religion or infidelity, to offer any indignity, violence, abuse, or injury to any other person whatsoever: and to take order, that all religious and ecclesiastical assemblies be held without molestation or disturbance.[a]

IV. It is the duty of the people to pray for magistrates,[b] to honour their persons,[c] to pay them tribute and other dues,[d] to obey their lawful commands, and to be subject to their authority, for conscience' sake.[e] Infidelity or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him:[f] from which ecclesiastical persons

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[a] 2 Sam. xxiii. 3. 1 Tim. ii. 1. Rom. xiii 4.

[b] 1 Tim. ii. 1, 2. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life, in all godliness and honesty.

[c] 1 Pet. ii. 17. Fear God. Honour the king.

[d] Rom. xiii. 6, 7. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

[e] Rom. xiii. 5. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. Tit. iii. 1. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.

[f] 1 Pet. ii. 13, 14, 16. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme: or unto governors, as unto them that are sent by him for the punishment of evil doers,

are not exempted;[g] much less hath the Pope any power or jurisdiction over them in their dominions, or over any of their people; and least of all to deprive them of their dominions or lives, if he shall judge them to be heretics, or upon any other pretence whatsoever.[h]

CHAPTER XXIV.

OF MARRIAGE AND DIVORCE.

MARRIAGE is to be between one man and one woman: neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.[i]

II. Marriage was ordained for the mutual

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and for the praise of them that do well.—As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.

[g] Rom. xiii. 1. Let every soul be subject unto the higher powers. Acts xxv. 10, 11. Then said Paul, I stand at Cæsar's judgment-seat, where I ought to be judged; to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

[h] 2 Thess. ii. 4. Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he, as God, sitteth in the temple of God, showing himself that he is God. Rev. xiii. 15, 16, 17, 18. And he had power to give life unto the image, &c.

[i] 1 Cor. vii. 2. Mark x. 6, 7, 8, 9.

help of husband and wife;[j] for the increase of mankind with a legitimate issue, and of the church with an holy seed;[k] and for preventing of uncleanness.[l]

III. It is lawful for all sorts of people to marry who are able with judgment to give their consent,[m] yet it is the duty of Christians to marry only in the Lord.[n] And, therefore, such as profess the true reformed religion should not marry with infidels, Papists, or other idolaters: neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies.[o]

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[j] Gen. ii. 18. And the Lord God said, It is not good that man should be alone: I will make him an help meet for him.

[k] Mal. ii. 15. And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

[l] 1 Cor. vii. 2, 9. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.—But if they cannot contain, let them marry: for it is better to marry than to burn.

[m] 1 Tim. iv. 3. Forbidding to marry. Gen. xxiv 57, 58. And they said, We will call the damsel, and inquire at her mouth. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

[n] 1 Cor. vii. 39. The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

[o] 2 Cor. vi. 14. Be ye not unequally yoked together

IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the word;[p] nor can such incestuous marriages ever be made lawful by any law of man, or consent of parties, so as those persons may live together, as man and wife.[q] The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own.[r]

V. Adultery or fornication, committed after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract.[s] In the case of adul-

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with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? Gen. xxxiv. 14. Ex. xxxiv. 16. Compare 1 Kings xi. 4. Neh. xiii. 25, 26, 27.

[p] Lev. xviii. chap. 1 Cor. v. 1. It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

[q] Mark vi. 18. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Lev. xviii. 24, 25, 26, 27, 28.

[r] Lev. xx. 19, 20, 21. And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister; for he uncovereth his near kin: they shall bear their iniquity. And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin: they shall die childless. And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness: they shall be childless.

[s] Matt. i. 18, 19, 20. Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was

tery after marriage, it is lawful for the innocent party to sue out a divorce, [t] and after the divorce to marry another, as if the offending party were dead. [u]

VI. Although the corruption of man be such as is apt to study arguments, unduly to put asunder those whom God hath joined together in marriage; yet nothing but adultery, or such wilful desertion as can no way be remedied by the church or civil magistrate, is cause sufficient of dissolving the bond of marriage: [v] wherein a public and orderly course of proceed-

found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the Holy Ghost.

[t] Matt. v. 31, 32. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

[u] Matt. xix. 9. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away, doth commit adultery. Rom. vii. 2, 3.

[v] Matt. xix. 8. He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so. 1 Cor. vii. 15. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. Matt. xix. 6 Wherefore they are no more twain, but one flesh.

ing is to be observed; and the persons concerned in it, not left to their own wills and discretion in their own case. [w]

CHAPTER XXV.

OF THE CHURCH.

THE catholic or universal church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fulness of him that filleth all in all. [x]

II. The visible church, which is also catholic or universal under the gospel, (not confined to one nation as before under the law) consists of all those throughout the world, that profess the true religion, [y] together with their child-

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What therefore God hath joined together, let not man put asunder.

[w] Ezra x. 3. Now therefore let us make a covenant with our God, to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.

[x] Eph. i. 10, 22, 23. That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.—And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all. Col. i. 18. And he is the head of the body, the church. Eph. v. 23, 27, 32.

1 Cor. i. 2. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus,

ren;[z] and is the kingdom of the Lord Jesus Christ,[a] the house and family of God,[b] out of which there is no ordinary possibility of salvation.[c]

III. Unto this catholic visible church, Christ

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called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. 1 Cor. xii. 12, 13. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. Psa. ii. 8. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Rom. xv. 9, 10, 11, 12.

[z] 1 Cor. vii. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. Acts ii. 39. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call. Gen. xvii. 7. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. Rom. xi. 16. For if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches. Gal. iii. 7, 9, 14. Rom. iv. throughout.

[a] Matt. xiii. 47. Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind. Isa. ix. 7.

[b] Eph. ii. 19. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. Eph. iii. 15. Of whom the whole family in heaven and earth is named. Prov. xxix. 18. Where there is no vision, the people perish; but he that keepeth the law, happy is he.

[c] Acts ii. 47. And the Lord added to the church daily such as should be saved.

hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world, and doth by his own presence and Spirit, according to his promise, make them effectual thereunto. [d]

IV. This catholic church hath been sometimes more, sometimes less, visible. [e] And particular churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, or-

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[d] Eph. iv. 11, 12, 13. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Isa. lix. 21. As for me, this is my covenant with them, saith the Lord: My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. Matt. xxviii. 19, 20.

[e] Rom. xi. 3, 4. Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Rev. xii. 6, 14. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days.—And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place; where she is nourished for a time, and times, and half a time, from the face of the serpent Acts ix 31.

dinances administered, and public worship performed more or less purely in them.[f]

V. The purest churches under heaven are subject both to mixture and error:[g] and some have so degenerated, as to become no churches of Christ, but synagogues of Satan.[h] Nevertheless, there shall be always a church on earth, to worship God according to his will.[i]

VI. There is no other head of the church

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[f] 1 Cor. v. 6, 7. Your glorying is not good. Know ye not, that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. Rev. ii. and iii. chapters throughout.

[g] 1 Cor. xiii. 12. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. Matt. xiii. 24, 25, 26, 27, 28, 29, 30, 47. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also, &c.—Again the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind. Rev. ii. and iii. chapters.

[h] Rev. xviii. 2. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. Rom. xi. 18, 19, 20, 21, 22.

[i] Matt. xvi. 18. And I say also unto thee, that thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. Psa. cii. 28. The children of thy servants shall continue, and their seed shall be established before thee. Matt. xxviii 19, 20.

but the Lord Jesus Christ.[j] Nor can the Pope of Rome, in any sense be head thereof; but is that antichrist, that man of sin, and son of perdition, that exalteth himself, in the church, against Christ, and all that is called God.[k]

CHAPTER XXVI.

OF THE COMMUNION OF SAINTS.

ALL saints that are united to Jesus Christ their head, by his Spirit and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory:[1] and, being united

[j] Col. i. 18. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. Eph. i. 22. And hath put all things under his feet, and gave him to be the head over all things to the church.

[k] Matt. xxiii. 8, 9, 10. But be not ye called Rabbi: for one is your master, even Christ; and all ye are brethren. And call no man your father upon the earth; for one is your Father, which is in heaven. Neither be ye called masters; for one is your Master, even Christ. 2 Thess. ii. 3, 4, &c. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, showing himself that he is God.

[1] 1 John i. 3. That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. Eph. iii. 16, 17. That he would grant you according to the riches of his

to one another in love, they have communion in each other's gifts and graces,[m] and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.[n]

II. Saints, by profession, are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;[o] as also in relieving each other in out-

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glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith. John i. 16. And of his fulness have all we received, and grace for grace. Phil. iii. 10. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.

[m] Eph. iv. 15, 16. But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

[n] 1 Thess. v. 11, 14. Wherefore comfort yourselves together, and edify one another, even as also ye do.—Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. Gal. vi. 10. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. 1 John iii. 16, 17, 18.

[o] Heb. x. 24, 25. And let us consider one another, to provoke unto love, and to good works: not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching. Acts ii. 42, 46 And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.—

ward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who, in every place, call upon the name of the Lord Jesus. [p]

III. This communion which the saints have with Christ, doth not make them in any wise partakers of the substance of his Godhead, or to be equal with Christ in any respect: either of which to affirm, is impious and blasphemous.[q] Nor doth their communion one with another, as saints, take away, or infringe the title or property which each man hath, in his goods and possessions. [r]

And they, continuing with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. Isa. ii. 3. 1 Cor. xi. 20.

[p] 1 John iii. 17. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? Acts xi. 29, 30. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul. 2 Cor. viii. and ix. chapters.

[q] Col. i. 18. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. 1 Cor. viii. 6. But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. Psa. xlv. 7. 1 Tim. vi. 16.

[r] Acts v. 4. Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God.

CHAPTER XXVII.

OF THE SACRAMENTS.

SACRAMENTS are holy signs and seals of the covenant of grace,[s] immediately instituted by God,[t] to represent Christ and his benefits, and to confirm our interest in him:[u] as also to put a visible difference between those that belong unto the church, and the rest of the world;[v] and solemnly to engage them

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[s] Rom. iv. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. Gen. xvii. 7. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee.

[t] Matt. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. xi. 23. For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread.

[u] 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor. xi. 25, 26. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Gal. iii. 27. For as many of you as have been baptized into Christ, have put on Christ.

[v] Ex. xii. 48 And when a stranger shall sojourn with

to the service of God in Christ, according to his word. [w]

II. There is in every sacrament a spiritual relation or sacramental union, between the sign and the thing signified; whence it comes to pass, that the names and effects of the one are attributed to the other. [x]

III. The grace which is exhibited in or by the sacraments, rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or

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thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. 1 Cor. x. 21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

[w] Rom. vi. 3, 4. Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 1 Cor. x. 2, 16. And were all baptized unto Moses in the cloud and in the sea.—The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

[x] Gen. xvii. 10. This is my covenant which ye shall keep, between me and you, and thy seed after thee: every man-child among you shall be circumcised. Matt. xxvi. 27, 28. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my blood of the new testament, which is shed for many for the remission of sins. Tit. iii. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

intention of him that doth administer it,[y] but upon the work of the Spirit,[z] and the word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.[a]

IV. There be only two sacraments ordained by Christ our Lord in the Gospel, that is to say, baptism and the supper of the Lord: neither of which may be dispensed by any, but by a minister of the word, lawfully ordained.[b]

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y Rom. ii. 28, 29. For he is not a Jew, which is one outwardly: neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. 1 Pet. iii. 21. The like figure whereunto, even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ.

z Matt. iii. 11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire. 1 Cor. xii. 13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

a Matt. xxvi. 27, 28. See letter *x*, page 146. Matt. xxviii. 19. See letter *t*, page 145, verse 20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even to the end of the world. Amen.

b Matt. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. xi. 20, 21. When ye come together therefore into one place, this is

V. The sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the New. [c]

CHAPTER XXVIII.

OF BAPTISM.

BAPTISM is a sacrament of the New Testament, ordained by Jesus Christ, [d] not only for the solemn admission of the party baptized into the visible church, [e] but also to be unto

not to eat the Lord's supper.—For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread. 1 Cor. iv. 1. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Heb. v. 4. And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

[c] 1 Cor. x. 1, 2, 3, 4. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: (for they drank of that spiritual rock which followed them; and that rock was Christ.) 1 Cor. v. 7, 8. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

[d] Matt. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Mark xvi. 16.

[e] 1 Cor. xii. 13. For by one Spirit are we all bap-

him a sign and seal of the covenant of grace,[f] of his ingrafting into Christ,[g] of regeneration,[h] of remission of sins,[i] and of his giving up unto God, through Jesus Christ, to walk in newness of life:[j] which sacrament is, by Christ's own appointment, to be continued in his church until the end of the world.[k]

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tized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. Gal. iii. 27, 28.

[f] Rom. iv. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. Compared with Col. ii. 11, 12. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead.

[g] Gal. iii. 27. For as many of you as have been baptized into Christ, have put on Christ. Rom. vi. 5. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

[h] Tit. iii. 5. He saved us, by the washing of regeneration, and renewing of the Holy Ghost.

[i] Acts ii. 38. Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins. Mark i. 4. Acts xxii. 16.

[j] Rom. vi. 3, 4. Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

[k] Matt. xxviii. 19, 20. Go ye, therefore, and teach

II. The outward element to be used in this sacrament is water, wherewith the party is to be baptized in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the gospel, lawfully called thereunto. [1]

III. Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring, or sprinkling water upon the person. [m]

IV. Not only those that do actually profess

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all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.

[1] Acts x. 47. Can any man forbid water, that these should not be baptized, which have received the Holy Ghost? Acts viii. 36, 38. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water: what doth hinder me to be baptized?—And he commanded the chariot to stand still. and they went down both into the water, both Philip and the eunuch; and he baptized him. Matt. xxviii. 19 Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

[m] Acts ii. 41. Then they that gladly received his word, were baptized: and the same day there were added unto them about three thousand souls. Acts xvi. 33. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. Mark vii. 4. And when they come from the market, except they wash, (Greek, be baptized,) they eat not. And many other things there be, which they have received to hold, as the washing (Greek, baptizing) of cups, and pots, and brazen vessels, and tables. Heb. ix 10, 19, 29. 21.

faith in, and obedience unto Christ, [n] but also the infants of one or both believing parents are to be baptized. [o]

V. Although it be a great sin to contemn or

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[n] Mark xvi. 15, 16. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved. Acts viii. 37. And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

[o] Gen. xvii. 7, 9, with Gal. iii. 9, 14. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee.—And God said unto Abraham, Thou shalt keep my covenant therefore, thou and thy seed after thee, in their generations.—So then they which be of faith are blessed with faithful Abraham.—That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Rom. iv. 11, 12. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised. Acts ii. 38, 39. Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Acts xvi. 14, 15, 33. Lydia, whose heart the Lord opened—was baptized, and her household —was baptized, he (viz. the jailor) and all his. Col. ii. 11, 12. 1 Cor. vii. 14. Matt xxviii. 19. Mark x. 13, 14, 15, 16. Luke xviii. 15.

neglect this ordinance,[p] yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it,[q] or that all that are baptized, are undoubtedly regenerated.[r]

VI. The efficacy of baptism is not tied to that moment of time wherein it is administered;[s] yet, notwithstanding, by the right use of this ordinance the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or

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[p] Luke vii. 30. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. Ex. iv. 24, 25, 26. And it came to pass by the way in the inn, that the Lord met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. So he let him go: then she said, A bloody husband thou art, because of the circumcision.

[q] Rom. iv. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. Acts x. 2, 4, 22, 31, 45, 47.

[r] Acts viii. 13, 23. Then Simon himself believed also: and when he was baptized he continued with Philip, and wondered, beholding the miracles and signs which were done.—For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

[s] John iii. 5, 8. Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.—The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth, so is every one that is born of the Spirit.

infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time. [t]

VII. The sacrament of baptism is but once to be administered to any person. [u]

CHAPTER XXIX.

OF THE LORD'S SUPPER.

OUR Lord Jesus, in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the Lord's Supper, to be observed in his church, unto the end of the world; for the perpetual remembrance of the sacrifice of himself in his death, the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further engagement in, and to all duties which they owe unto him; and to be a bond and pledge of their communion with him, and with each other, as members of his mystical body. [v]

[t] Gal. iii. 27. For as many of you as have been baptized into Christ, have put on Christ. Eph. v. 25, 26. Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word. Acts ii. 38, 41.

[u] Tit. iii. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

N. B. There is no command, and no adequate example, for the repetition of baptism.

[v] 1 Cor. xi. 23, 24, 25, 26. For I have received of the Lord that which also I delivered unto you, That the Lord

II. In this sacrament Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sins of the quick or dead, [w] but only a commemoration of that one offering up of himself, by himself, upon the cross, once for all, and a spiritual oblation of all possible praise unto God for the same; [x] so that

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Jesus, the same night in which he was betrayed, took bread: and when he had given thanks he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. 1 Cor. x. 16, 17, 21. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread, and one body: for we are all partakers of that one bread.—Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. 1 Cor. xii. 13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

[w] Heb. ix. 22, 25, 26, 28. And almost all things are by the law purged with blood; and without shedding of blood is no remission.—Nor yet that he should offer himself often, as the high-priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.—So Christ was once offered to bear the sins of many: and unto them that look for him, shall he appear the second time, without sin unto salvation.

[x] Matt. xxvi. 26, 27. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave

the Popish sacrifice of the mass, as they call it, is most abominably injurious to Christ's one only sacrifice, the alone propitiation for all the sins of the elect. [y]

III. The Lord Jesus hath, in this ordinance, appointed his ministers to declare his word of institution to the people, to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use; and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the communicants; [z]

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it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. Luke xxii. 19, 20. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood which is shed for you.

[y] Heb. vii. 23, 24, 27. And they truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable priesthood.—Who needeth not daily, as those high-priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. Heb. x. 11, 12, 14, 18. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins, for ever sat down on the right-hand of God.—For by one offering he hath perfected for ever them that are sanctified.—Now, where remission of these is, there is no more offering for sin.

[z] See the institution. Matt. xxvi. 26, 27, 28. Mark xiv. 22 23, 24. Luke xxii. 19, 20, and 1 Cor. xi. 23 to 27

but to none who are not then present in the congregation. [a]

IV. Private masses, or receiving this sacrament by a priest, or any other, alone; [b] as likewise the denial of the cup to the people; [c] worshipping the elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended religious use, are all contrary to the nature of this sacrament, and to the institution of Christ. [d]

V. The outward elements in this sacrament, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ; [e] albeit, in substance and nature,

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[a] Acts xx. 7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, (ready to depart on the morrow) and continued his speech until midnight. 1 Cor. xi. 20. When ye come together therefore into one place, this is not to eat the Lord's supper.

[b,c] Because there is not the least appearance of a warrant for any of these things, either in precept or example, in any part of the word of God. See all the places in which the ordinance is mentioned; the most important of which are cited above.

[d] Matt. xv. 9. But in vain they do worship me, teaching for doctrines the commandments of men.

[e] Matt. xxvi. 26, 27, 28. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my blood of the new testament which is shed for many for the remission of sins.

they still remain truly, and only, bread and wine, as they were before. [f]

VI. That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood (commonly called transubstantiation) by consecration of a priest, or by any other way, is repugnant, not to Scripture alone, but even to common sense and reason; overthroweth the nature of the sacrament; and hath been, and is the cause of manifold superstitions, yea, of gross idolatries. [g]

VII. Worthy receivers, outwardly partaking of the visible elements in this sacrament, [h] do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death: the body and blood of Christ being then not corporally or carnally in,

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[f] 1 Cor. xi. 26, 27. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

[g] Acts iii. 21. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began. 1 Cor. xi. 24, 25. 26. This do in remembrance of me.—This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Luke xxiv. 6, 39. He is not here, but is risen. Remember how he spake unto you when he was yet in Galilee.—Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

[h] 1 Cor. xi. 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup. 1 Cor. v. 7, 8.

with, or under the bread and wine; yet as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are, to their outward senses. [i]

VIII. Although ignorant and wicked men receive the outward elements in this sacrament, yet they receive not the thing signified thereby; but by their unworthy coming thereunto are guilty of the body and blood of the Lord, to their own damnation. Wherefore all ignorant and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lord's table, and cannot, without great sin against Christ, while they remain such, partake of these holy mysteries, [j] or be admitted thereunto. [k]

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[i] 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor. x. 3, 4.

[j] 1 Cor. xi. 27, 29. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.—For he that eateth and drinketh unworthily, eateth and drinketh damnation (judgment) to himself, not discerning the Lord's body. 2 Cor. vi. 14, 15, 16. Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 1 Cor. x. 21. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils.

[k] 1 Cor. v. 6, 7, 13. Your glorying is not good

CHAPTER XXX.

OF CHURCH CENSURES.

THE Lord Jesus, as king and head of his church, hath therein appointed a government in the hand of church-officers, distinct from the civil magistrate.[1]

Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.—But them that are without, God judgeth. Therefore put away from among yourselves that wicked person. 2 Thess. iii. 6, 14, 15. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.—And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother. Matt. vii. 6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

[1] Isa. ix. 6, 7. For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. 1 Tim v. 17. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. 1 Thess. v 12. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you. 1 Cor. xii. 28. And God hath set some in the church: first, apos-

II. To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the word and censures; and to open it unto penitent sinners, by the ministry of the gospel, and by absolution from censures, as occasion shall require. [m]

III. Church censures are necessary for the reclaiming and gaining of offending brethren; for deterring of others from like offences; for purging out of that leaven which might infect the whole lump; for vindicating the honour

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tles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues. Psa. ii. 6, 7, 8, 9. John xviii. 36.

[m] Matt. xvi. 19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven. Matt. xviii. 17, 18. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. John xx. 21, 22, 23. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. 2 Cor. ii. 6, 7, 8. Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise, ye ought rather to forgive him, and comfort him, lest perhaps such an one should be swallowed up with overmuch sorrow. Wherefore I beseech you, that ye would confirm your love toward him.

of Christ, and the holy profession of the gospel: and for preventing the wrath of God, which might justly fall upon the church, if they should suffer his covenant, and the seals thereof, to be profaned by notorious and obstinate offenders. [n]

IV. For the better attaining of these ends, the officers of the church are to proceed by admonition, suspension from the sacrament of the Lord's supper for a season, and by excommunication from the church, according to the nature of the crime, and demerit of the person. [o]

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[n] 1 Cor. 5th chapter throughout. 1 Tim. v. 20. Them that sin, rebuke before all, that others also may fear. Matt. vii. 6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. 1 Tim. i. 20. Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme. Jude, ver. 23. And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. 1 Cor. xi. 27, to the end.

[o] 1 Thess. v. 12. And we beseech you, brethren to know them which labour among you, and are over you in the Lord, and admonish you. 2 Thess. iii. 6, 14. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.—And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. 1 Cor. v. 4, 5, 13. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit

CHAPTER XXXI

OF SYNODS AND COUNCILS.

FOR the better government and further edification of the church, there ought to be such assemblies as are commonly called synods or councils: [p] and it belongeth to the overseers and other rulers of the particular churches, by virtue of their office, and the power which Christ hath given them for edification, and not for destruction, to appoint such assemblies; [q] and to convene together in them, as often as they shall judge it expedient for the good of the church. [r]

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may be saved in the day of the Lord Jesus.—Therefore put away from among yourselves that wicked person. Matt. xviii. 17. Tit. iii. 10.

[p] Acts xv. 2, 4, 6. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.—And when they were come to Jerusalem, they were received of the church, and of the apostles and elders; and they declared all things that God had done with them.—And the apostles and elders came together for to consider of this matter.

[q] Acts chap. xv.

[r] Acts xv. 22, 23, 25. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; namely, Judas, surnamed Barsabas, and Silas, chief men among the brethren: and they wrote letters by them after this manner: The apostles, and elders, and brethren, send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia:—It seemed good unto us, being assembled with one accord, to send

II. It belongeth to synods and councils, ministerially, to determine controversies of faith, and cases of conscience; to set down rules and directions for the better ordering of the public worship of God, and government of his church; to receive complaints in cases of mal-administration, and authoritatively to determine the same: which decrees and determinations, if consonant to the word of God, are to be received with reverence and submission, not only for their agreement with the word, but also for the power whereby they are made, as being an ordinance of God, appointed thereunto in his word. [s]

III. All synods or councils since the apostles' times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as a help in both. [t]

IV. Synods and councils are to handle or conclude nothing, but that which is ecclesiasti-

chosen men unto you, with our beloved Barnabas and Paul.

[s] Acts xvi. 4. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. Acts xv. 15, 19, 24, 27, 28, 29, 30, 31. Matt. xviii. 17, 18, 19, 29.

[t] Acts xvii. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. 1 Cor. ii. 5. That your faith should not stand in the wisdom of men, but in the power of God. 2 Cor. i. 24. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand. Eph. ii. 20.

cal: and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary; or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate. [u]

CHAPTER XXXII.

OF THE STATE OF MAN AFTER DEATH, AND OF THE RESURRECTION OF THE DEAD.

THE bodies of men, after death, return to dust, and see corruption; [v] but their souls, (which neither die nor sleep) having an immortal subsistence, immediately return to God who gave them. [w] The souls of the righteous,

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[u] Luke xii. 13, 14. And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge, or a divider over you? John xviii. 36. Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence

[v] Gen. iii. 19. In the sweat of thy face, shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. Acts xiii. 36. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption.

[w] Luke xxiii. 43. And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with me in Paradise. Eccl xii 7. Then shall the dust return to the

being then made perfect in holiness are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies:[x] and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day.[y] Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none.

II. At the last day, such as are found alive shall not die, but be changed:[z] and all the

earth as it was: and the spirit shall return unto God who gave it.

[x] Heb. xii. 23. To the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect. Phil. i. 23. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. 1 John iii. 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know, that when he shall appear, we shall be like him; for we shall see him as he is. 2 Cor. v. 1, 6. 8.

[y] Luke xvi. 23, 24. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame Jude, verses 6, 7

[z] 1 Thess. iv. 17. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. 1 Cor. xv. 51, 52. Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump for the trumpet shall sound, and the

dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls for ever. [a]

III. The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by his Spirit, unto honour, and be made conformable to his own glorious body. [b]

CHAPTER XXXIII.

OF THE LAST JUDGMENT.

GOD hath appointed a day, wherein he will judge the world in righteousness by Jesus

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dead shall be raised incorruptible, and we shall be changed.

[a] Job xix. 26, 27. And though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. 1 Cor. xv. 42, 43, 44. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

[b] Acts xxiv. 15. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. John v. 28, 29. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have

Christ, [c] to whom all power and judgment is given of the Father. [d] In which day, not only the apostate angels shall be judged; [e] but likewise all persons, that have lived upon earth, shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds; and to receive according to what they have done in the body, whether good or evil. [f]

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done evil, unto the resurrection of damnation. Phil. iii. 21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

[c] Acts xvii. 31. Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

[d] John v. 22, 27. For the Father judgeth no man; but hath committed all judgment unto the Son: and hath given him authority to execute judgment also, because he is the Son of man.

[e] 1 Cor. vi. 3. Know ye not that we shall judge angels? How much more, things that pertain to this life? Jude, verse 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. 2 Pet. ii. 4. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.

[f] 2 Cor. v. 10. For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Eccl. xii. 14. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Rom. ii. 16

II. The end of God's appointing this day, is for the manifestation of the glory of his mercy in the eternal salvation of the elect;[g] and of his justice in the damnation of the reprobate, who are wicked and disobedient.[h] For then shall the righteous go into everlasting life, and receive that fulness of joy and refreshing which shall come from the presence of the Lord:[i]

In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel. Rom xiv. 10, 12. But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment-seat of Christ.—So then every one of us shall give account of himself to God. Matt. xii. 36, 37. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

[g] Rom. ix. 23. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. Matt. xxv. 21. His lord said unto him, Well, done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

[h] Rom. ii. 5, 6. But after thy hardness and impenitent heart, treasurest up to thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds. 2 Thess. i. 7, 8. The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. Rom. ix. 22.

[i] Matt. xxv. 31, 32, 33, 34. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate

but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.[j]

III. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity:[k] so will he have that day un-

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them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Acts iii. 19. Times of refreshing shall come from the presence of the Lord.—2 Thess. i. 7. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.

[j] Matt. xxv. 41, 46. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: and these shall go away into everlasting punishment. 2 Thess. i. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Isa. lxvi. 24. For their worm shall not die, neither shall their fire be quenched.

[k] 2 Pet. iii. 11, 14. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?—Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless. 2 Cor. v. 11. Knowing therefore the terror of the Lord, we persuade men: but we are made manifest unto God; and I trust also are made manifest in your consciences. 2 Thess. i. 5, 6, 7. Which is a manifest token of the righteous judgment of God, that ye may be counted

known to men, that they may shake off al· carnal security, and be always watchful, because they know not at what hour the Lord will come; and may be ever prepared to say, Come, Lord Jesus, come quickly.[1] Amen.

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worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. Luke xxi. 27, 28. And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

[1] Mark xiii. 35, 36, 37. Watch ye, therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest, coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch. Luke xii. 35, 36. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Rev. xxii. 20. He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus. See Matt. xxiv. 36, 42, 43, 44

THE

SHORTER CATECHISM *

RATIFIED AND ADOPTED BY THE

SYNOD OF NEW YORK AND PHILADELPHIA

In May, 1788.

Q. 1. *What is the chief end of man?*

A. Man's chief end is to glorify God, and to enjoy him for ever.

Q. 2. *What rule hath God given to direct us how we may glorify and enjoy him?*

A. The word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

Q. 3. *What do the Scriptures principally teach?*

A. The Scriptures principally teach, what

* The Shorter Catechism is, simply, an abridgment of the Larger; so that the proof of both must be the same. The reader, therefore, who desires to see the Scripture authorities for any doctrine taught in this catechism, will turn to that doctrine in the Larger Catechism, which may very easily be done, and there he will find the necessary texts fully referred to, or inserted. It was judged unnecessary to print the very same texts twice over.

man is to believe concerning God, and what duty God requires of man.

Q. 4. *What is GOD?*

A. God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.

Q. 5. *Are there more Gods than one?*

A. There is but one only, the living and true God.

Q. 6. *How many persons are there in the Godhead?*

A. There are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

Q. 7. *What are the decrees of God?*

A. The decrees of God are his eternal purpose according to the counsel of his will, whereby, for his own glory, he hath fore-ordained whatsoever comes to pass.

Q. 8. *How doth God execute his decrees?*

A. God executeth his decrees in the works of creation and providence.

Q. 9. *What is the work of creation?*

A. The work of creation is God's making all things of nothing, by the word of his power, in the space of six days, and all very good.

Q. 10. *How did God create man?*

A. God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures

Q. 11. *What are God's works of providence?*

A. God's works of providence are his most holy, wise, and powerful preserving and governing all his creatures, and all their actions.

Q. 12. *What special act of providence did God exercise toward man, in the estate wherein he was created?*

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of knowledge of good and evil, upon pain of death.

Q. 13. *Did our first parents continue in the estate wherein they were created?*

A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

Q. 14. *What is sin?*

A. Sin is any want of conformity unto, or transgression of, the law of God.

Q. 15. *What was the sin whereby our first parents fell from the estate wherein they were created?*

A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.

Q. 16. *Did all mankind fall in Adam's first transgression?*

A. The covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary gen-

eration, sinned in him, and fell with him, in his first transgression.

Q. 17. *Into what estate did the fall bring mankind?*

A. The fall brought mankind into an estate of sin and misery.

Q. 18. *Wherein consists the sinfulness of that estate whereinto man fell?*

A. The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin; together with all actual transgressions which proceed from it.

Q. 19. *What is the misery of that estate whereinto man fell?*

A. All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all the miseries in this life, to death itself, and to the pains of hell for ever.

Q. 20. *Did God leave all mankind to perish in the estate of sin and misery?*

A. God, having out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

Q. 21. *Who is the Redeemer of God's elect?*

A. The only Redeemer of God's elect is the Lord Jesus Christ, who being the eternal Son of God became man, and so was, and contin-

ueth to be, God and man, in two distinct natures, and one person for ever.

Q. 22. *How did Christ, being the Son of God, become man?*

A. Christ, the Son of God, became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

Q. 23. *What offices doth Christ execute as our Redeemer?*

A. Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

Q. 24. *How doth Christ execute the office of a prophet?*

A. Christ executeth the office of a prophet, in revealing to us by his word and Spirit, the will of God for our salvation.

Q. 25. *How doth Christ execute the office of a priest?*

A. Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God, and in making continual intercession for us.

Q. 26. *How doth Christ execute the office of a king?*

A. Christ executeth the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies

Q. 27. *Wherein did Christ's humiliation consist?*

A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.

Q. 28. *Wherein consisteth Christ's exaltation?*

A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right-hand of God the Father, and in coming to judge the world at the last day.

Q. 29. *How are we made partakers of the redemption purchased by Christ?*

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

Q. 30. *How doth the Spirit apply to us the redemption purchased by Christ?*

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

Q. 31. *What is effectual calling?*

A. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel

Q. 32. *What benefits do they that are effectually called partake of in this life.*

A. They that are effectually called do in this life partake of justification, adoption, sanctification, and the several benefits which, in this life, do either accompany or flow from them.

Q. 33. *What is justification?*

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

Q. 34. *What is adoption?*

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges, of the sons of God.

Q. 35. *What is sanctification?*

A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

Q. 36. *What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?*

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

Q. 37. *What benefits do believers receive from Christ at death?*

A. The souls of believers are, at their death, made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

Q. 38. *What benefits do believers receive from Christ at the resurrection?*

A. At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

Q. 39. *What is the duty which God requireth of man?*

A. The duty which God requireth of man, is obedience to his revealed will.

Q. 40. *What did God at first reveal to man for the rule of his obedience?*

A. The rule which God at first revealed to man, for his obedience, was the moral law.

Q. 41. *Wherein is the moral law summarily comprehended?*

A. The moral law is summarily comprehended in the ten commandments.

Q. 42. *What is the sum of the ten commandments?*

A. The sum of the ten commandments is, to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind, and our neighbour as ourselves.

Q 43. *What is the preface to the ten commandments?*

A. The preface to the ten commandments is in these words: *I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage.*

Q. 44. *What doth the preface to the ten commandments teach us?*

A. The preface to the ten commandments teacheth us, that because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.

Q. 45. *Which is the first commandment?*

A. The first commandment is, *Thou shalt have no other gods before me.*

Q. 46. *What is required in the first commandment?*

A. The first commandment requireth us to know and acknowledge God, to be the only true God, and our God; and to worship and glorify him accordingly.

Q. 47. *What is forbidden in the first commandment?*

A. The first commandment forbiddeth the denying, or not worshipping and glorifying the true God, as God, and our God; and the giving that worship and glory to any other, which is due to him alone.

Q. 48. *What are we specially taught by these words,* "before me," *in the first commandment?*

A. These words, "*before me,*" in the first

commandment, teach us, that God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God.

Q. 49. *Which is the second commandment?*

A. The second commandment is, *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments.*

Q. 50. *What is required in the second commandment?*

A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances, as God hath appointed in his word.

Q. 51. *What is forbidden in the second commandment?*

A. The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

Q. 52. *What are the reasons annexed to the second commandment?*

A. The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

Q. 53 *Which is the third commandment?*

A. The third commandment is, *Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.*

Q. 54. *What is required in the third commandment?*

A. The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word, and works.

Q. 55. *What is forbidden in the third commandment?*

A. The third commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known.

Q. 56. *What is the reason annexed to the third commandment?*

A. The reason annexed to the third commandment is, that however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

Q. 57. *Which is the fourth commandment?*

A. The fourth commandment is, *Remember the Sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy*

gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day and hallowed it.

Q. 58. *What is required in the fourth commandment?*

A. The fourth commandment requireth the keeping holy to God, such set times as he hath appointed in his word; expressly one whole day in seven, to be a holy Sabbath to himself.

Q. 59. *Which day of the seven hath God appointed to be the weekly Sabbath?*

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week, ever since, to continue to the end of the world, which is the Christian Sabbath.

Q. 60. *How is the Sabbath to be sanctified?*

A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

Q. 61. *What is forbidden in the fourth commandment?*

A. The fourth commandment forbiddeth the omission, or careless performance, of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by un-

necessary thoughts, words, or works, about our worldly employments and recreations.

Q. 62. *What are the reasons annexed to the fourth commandment?*

A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath-day.

Q. 63. *Which is the fifth commandment?*

A. The fifth commandment is, *Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.*

Q. 64. *What is required in the fifth commandment?*

A. The fifth commandment requireth the preserving the honour of, and performing the duties, belonging to every one in their several places and relations, as superiors, inferiors, or equals.

Q. 65. *What is forbidden in the fifth commandment?*

A. The fifth commandment forbiddeth the neglecting of, or doing any thing against, the honour and duty which belongeth to every one in their several places and relations.

Q. 66. *What is the reason annexed to the fifth commandment?*

A. The reason annexed to the fifth commandment is, a promise of long life and pros-

perity (as far as it shall serve for God's glory, and their own good) to all such as keep this commandment.

Q. 67. *Which is the sixth commandment?*

A. The sixth commandment is, *Thou shalt not kill.*

Q. 68. *What is required in the sixth commandment?*

A. The sixth commandment requireth all lawful endeavours to preserve our own life, and the life of others.

Q. 69. *What is forbidden in the sixth commandment?*

A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, or whatsoever tendeth thereunto.

Q. 70. *Which is the seventh commandment?*

A. The seventh commandment is, *Thou shalt not commit adultery.*

Q. 71. *What is required in the seventh commandment?*

A. The seventh commandment requireth the preservation of our own and our neighbour's chastity, in heart, speech, and behaviour.

Q. 72. *What is forbidden in the seventh commandment?*

A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions.

Q. 73. *Which is the eighth commandment?*

A. The eighth commandment is, *Thou shalt not steal.*

Q. 74. *What is required in the eighth commandment?*

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

Q. 75. *What is forbidden in the eighth commandment?*

A. The eighth commandment forbiddeth whatsoever doth, or may, unjustly hinder our own, or our neighbour's wealth or outward estate.

Q. 76. *Which is the ninth commandment?*

A. The ninth commandment is, *Thou shalt not bear false witness against thy neighbour?*

Q. 77. *What is required in the ninth commandment?*

A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name, especially in witness-bearing.

Q. 78. *What is forbidden in the ninth commandment?*

A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own, or our neighbour's good name.

Q. 79. *Which is the tenth commandment?*

A. The tenth commandment is, *Thou thalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.*

Q. 80. *What is required in the tenth commandment?*

A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbour, and all that is his.

Q. 81. *What is forbidden in the tenth commandment?*

A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions or affections to anything that is his.

Q. 82. *Is any man able perfectly to keep the commandments of God?*

A. No mere man, since the fall, is able, in this life, perfectly to keep the commandments of God; but doth daily break them, in thought, word, and deed.

Q. 83. *Are all transgressions of the law equally heinous?*

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

Q. 84. *What doth every sin deserve?*

A. Every sin deserveth God's wrath and curse, both in this life and that which is to come.

Q. 85. *What doth God require of us, that we may escape his wrath and curse, due to us for sin?*

A. To escape the wrath and curse of God, due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the

diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

Q. 86. *What is faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

Q. 87. *What is repentance unto life?*

A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after, new obedience.

Q. 88. *What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption?*

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are, his ordinances, especially the word, sacraments, and prayer; all which are made effectual to the elect for salvation.

Q. 89. *How is the word made effectual to salvation?*

A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation.

Q. 90. *How is the word to be read and heard, that it may become effectual to salvation?*

A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practise it in our lives.

Q. 91. *How do the sacraments become effectual means of salvation?*

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

Q. 92. *What is a sacrament?*

A. A sacrament is a holy ordinance instituted by Christ; wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers.

Q. 93. *Which are the sacraments of the New Testament?*

A. The sacraments of the New Testament are baptism and the Lord's supper.

Q. 94. *What is baptism?*

A. Baptism is a sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

Q. 95. *To whom is baptism to be administered?*

A. Baptism is not to be administered to any that are out of the visible church, till they pro-

fess their faith in Christ, and obedience to him: but the infants of such as are members of the visible church, are to be baptized.

Q. 96. *What is the Lord's supper?*

A. The Lord's supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth, and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace.

Q. 97. *What is required to the worthy receiving of the Lord's supper?*

A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; lest coming unworthily, they eat and drink judgment to themselves.

Q. 98. *What is prayer?*

A. Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

Q. 99. *What rule hath God given for our direction in prayer?*

A. The whole word of God is of use to direct us in prayer, but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called, *The Lord's prayer.*

Q. 100. *What doth the preface of the Lord's prayer teach us?*

A. The preface of the Lord's prayer, which is, "*Our Father which art in heaven*," teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us; and that we should pray with and for others.

Q. 101. *What do we pray for in the first petition?*

A. In the first petition, which is, "*Hallowed be thy name*," we pray that God would enable us and others to glorify him in all that whereby he maketh himself known, and that he would dispose all things to his own glory.

Q. 102. *What do we pray for in the second petition?*

A. In the second petition, which is, "*Thy kingdom come*," we pray that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened.

Q. 103. *What do we pray for in the third petition?*

A. In the third petition, which is, "*Thy will be done on earth as it is in heaven*," we pray that God by his grace would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

Q. 104. *What do we pray for in the fourth petition?*

A. In the fourth petition, which is, "*Give us this day our daily bread,*" we pray that of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

Q. 105. *What do we pray for in the fifth petition?*

A. In the fifth petition, which is, "*And forgive us our debts as we forgive our debtors,*" we pray that God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

Q. 106. *What do we pray for in the sixth petition?*

A. In the sixth petition, which is, "*And lead us not into temptation, but deliver us from evil,*" we pray that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

Q. 107. *What doth the conclusion of the Lord's prayer teach us?*

A. The conclusion of the Lord's prayer, which is, "*For thine is the kingdom, and the power and the glory for ever. Amen.*" teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him; ascribing kingdom, power, and glory to him; and in testimony of our desire and assurance to be heard, we say, *Amen.*

THE TEN COMMANDMENTS.

EXODUS XX.

God spake these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and showing mercy unto thousands of them that love me and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and

earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it.

V. Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

THE LORD'S PRAYER.

PREFACE.

OUR Father which art in heaven,

PETITIONS.

I. Hallowed be thy name;

II. Thy kingdom come;

III. Thy will be done, in earth as it is in heaven;

IV. Give us this day our daily bread;

V. And forgive us our debts, as we forgive our debtors;

VI. And lead us not into temptation, but deliver us from evil;

CONCLUSION.

For thine is the kingdom, and the power, and the glory, for ever. Amen.

THE CREED.

I BELIEVE in God, the FATHER Almighty, maker of heaven and earth:

And in JESUS CHRIST, his only SON, our Lord,

Who was conceived by the Holy Ghost,

Born of the virgin Mary,

Suffered under Pontius Pilate,

Was crucified, dead, and buried.

He descended into hell:*

The third day he rose again from the dead.

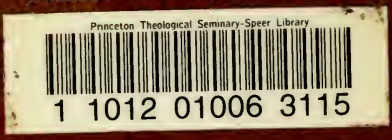
He ascended into heaven, and sitteth on the right hand of God the Father Almighty;

From thence he shall come to judge the quick and the dead.

I believe in the HOLY GHOST; the holy catholic† church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

* That is, he continued in the state of the dead, and under the power of death, until the third day.

† "Catholic" means *universal*, and the "Catholic Church" means the whole body of believers, who love and obey the Lord Jesus Christ, though called by different names on earth.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